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Author of "Studies in the Book," "Christian Ethics,"
"Biblical Theology," etc., etc.

VOLUME II.

Part II. Historical Theology
Part III. Systematic Theology
Part IV. Practical Theology

SECOND EDITION, ENTIRELY REWRITTEN

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FROM THE PREFACE TO THE FIRST EDITION

OF

HISTORICAL AND SYSTEMATIC THEOLOGY.

The science of Theological Encyclopedia is one of the most important branches taught in a Theological Seminary. Its aim is to present a summary view of what is embraced in theological knowledge. It explains the inner organization of Theology, maps out its divisions, and shows them in their relations to one another. Methodology is the practical application of Theological Encyclopedia. It shows the order in which the various topics are best taken up, indicates the best methods, and points out the most useful books. The present volume is a continuation of my work, the first part of which was published in 1886, under the title *"Theological Encyclopedia":* Part 1. *Introduction and Exegetical Theology.* This first volume is especially adapted for students in their first year of theological study, while the present volume leads them into the vast fields of Historical and Systematic Theology, more suitable for the second year's course.

Ash-Wednesday, March 6, 1889.

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OF

PRACTICAL THEOLOGY.

This third and final volume of my "Theological Encyclopedia" covers Practical Theology which forms the crown of theological study, because it teaches the minister of the Gospel how to apply and render fruitful in the service of the Church, the knowledge which he has already acquired. This last volume is especially adapted for students in their last year of theological study. An attempt has been made to outline the great sciences that properly belong to Practical Theology, and to refer to the best literature on the different subjects under consideration, and in the oral lectures which accompany the use of this volume in the class-room, it is best to call the special attention of students to the most important literature. At the close of the volume we have tried to give hints for a scientific arrangement of a large theological library, and have also added a select list of English, German and Scandinavian Theological Books.

German Theology is especially rich in this department, but in English very little has been published. Our main guide has been Hagenbach, whose well-known work reached its twelfth edition in 1889. The writer would also record his great indebtedness to the Manuscript

Lectures of Dr. Krauth, late Professor of Theology in the Evangelical Lutheran Theological Seminary, at Philadelphia, whose Outline Notes on Liturgics and Homiletics we have partly reproduced.

These pages are now sent forth with the earnest prayer that they may lead all true students to a deeper knowledge of the treasures of theological Science and assist them in their labors.

Epiphany, January 6, 1891.

PREFACE TO THE SECOND ENTIRELY REWRITTEN EDITION.

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R. F. W.

CHICAGO LUTHERAN THEOLOGICAL SEMINARY.
Advent, 1910.

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PART II.

HISTORICAL THEOLOGY.

THEOLOGICAL ENCYCLOPEDIA

AND

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PART II. HISTORICAL THEOLOGY.

§ 83. Introduction.

The result of the application of Exegetical Theology to the Bible lays the foundation of Historical Theology. This begins with that portion of history of which the Bible is the great source, presenting the history of Revelation, and embraces what has been developed in the Church in the shape of Church History and the History of Doctrine. Consequently it reaches back in its beginning into Exegesis and ends by throwing a bridge over into Systematic Theology.

Historical Theology thus embraces the sciences of ***Sacred History, Biblical Theology, Church History, History of Doctrines, Patristics, Symbolics, Ecclesiastical Archaeology,*** and ***Statistics.***

Historical Theology is the connecting link between Exegetical and Systematic Theology, and is by far the most extensive part of sacred learning, and supplies material to all other departments.

Some modern writers on Theological Encyclopedia prefer to include Sacred History and Biblical Theology in Exegetical Theology, but it seems better to place these disciplines in the department of Historical Theology. Hagenbach likens the exegete to the miner who descends the shaft in order to bring to light Scripture truths, and the historian to the artist who works the material thus found and gives shape and form to it.

I. SACRED HISTORY.

§ 84. Divisions.

The transition from Exegesis to Historical Theology is made in the study of Biblical History. This like the Bible itself is divided into the two departments of the Old and New Testament History. This is the place for Historical Criticism in its genuine and true sense.

Schaff (§ 144): Biblical History runs parallel with the Bible. It follows the divine revelation and the growth of the Kingdom of God in the Jewish dispensation, the life of Christ, and the founding of the Christian Church by the Apostles to the close of the first century.

§ 85. The History of the People of Israel.

What has been said of the importance of the study of the O. T. to the Christian theologian may be repeated in particular of O. T. History.[1] Its importance is surpassed alone by N. T. History. Christ comes of the seed of Israel, and as Israel's history prepares the way for the history of Christ and His Church, so all previous history prepares the way for Israel. In the genealogy of Christ, the line is traced till it ends and begins in Adam.

We may arrange the history of the people of Israel into the following periods:

1. The Ante-diluvian Period (4004—2348 B. C.)
2. The Period of the Early Races (2348—1921 B. C.)
3. The Patriarchal Period (1921—1491 B. C.)
4. The Theocratic Period (1491—1095 B. C.)
5. The Regal Period (1095—587 B. C.)
6. The Period of Decline (587—400 B. C.)
7. The Period preceding N. T. Times (400—4 B. C.)

---

[1] See Vol. 1, **Exegetical Theology**, pp. 115—118.

Delitzsch (Old Testament History of Redemption, 1881, pp. 4—7): In the study of Old Testament History we set out with three presuppositions:

1) In general, that we have in the O. T. Scriptures an authentic monument, a sufficient and an essentially harmonious document, of the course of O. T. History.

2) That this history is not merely a part of the history of the civilization of mankind by means of an absolute self-development, but a history going forth from God and man as factors, which aims particularly at the re-establishment of the fellowship which was intended in the creation of man, and which was lost through the corruption of the intellectual and moral nature.

3) We presuppose the reality of miracles, ... whose historical pledge is the resurrection of Jesus, with which not only Christianity, but in general revealed religion and the Biblical view of the world, in contradistinction from the modern, stands and falls.

Accepting these presuppositions, we dare not represent the materials of the O. T. History as they may appear to an accidental subjectivity, but in accordance with the sense and spirit of the Holy Scriptures, and of Sacred History itself; and only as we begin with the presuppositions will it be possible to reproduce the materials of the O. T. History in such an inward, living, and harmonious way, as is the highest aim of all historiography.

The tendency of many of our modern writers on Sacred History is to deny these presuppositions, and especially everything that favors the miraculous. They assume, in their rationalistic way, that the primitive history of the Hebrews, like that of all ancient races, is surrounded by legends and myths. By legends they generally understand history altered by the infusion of religious ideas, and by myth they understand the setting forth of religious theories by means of history. From this standpoint they maintain that the exegete or historian must subject the contents of the biblical historical books to historical criticism, in order to ascertain from them what is historically true, and to dismiss as altogether worthless for historical representation the narratives which give themselves out for history, but are simply religious ideas and theories dressed up in the form of history.

§ 86. The Sources of the History of Israel.

These sources are partly Jewish and partly non-Jewish.

1) Our first and chief source is comprised in the Canonical Books of the O. T.

2) The Apocryphal Books of the O. T. are of great value, especially the first book of Maccabees, for the period subsequent to the exile.

3) For the post-exilian and Roman period, the writings of Flavius Josephus (37—103 A. D.), the son of a Jewish priest, are most profitable. His two works, ***History of the Jewish War*** and his ***Jewish Antiquities*** ought to be read by every student of the O. T.

4) The literature of the Egyptian, Babylonian, Assyrian, Persian and Palestinian monuments renders a subsidiary service.

5) Some material also may be found in classical authors, as in Herodotus, Ctesias, Polybius, Diodorus Siculus, Strabo, Plutarch, and others, among the Greeks; in Livy, Tacitus, and others, among the Roman authors; and in Manetho, an Egyptian writer.

6) Of early Christian writers Eusebius gives us the most valuable information.

§ 87. History of the Treatment of Old Testament History.

Among older books on the History of Israel, still worthy of notice for their historical influence or intrinsic merit, may be mentioned Ussher, ***Annals of the World*** (1658), Prideaux, ***The O. and N. T. Connected in the History of the Jews*** (1716), Schuckford, ***The Sacred and Profane History of the World*** (1728). The modern treatment of the subject really begins with Ewald (***History of Israel,*** 8 vols.) whose view of the history of Israel has made a lasting impression through Dean Stanley's ***Lectures on the History of the Jewish Church*** (3 vols. 1863—76) and his

Sinai and Palestine (1856). Among other works of the same school may be mentioned Milman's ***History of the Jews*** (1829—30), Graetz, ***History of the Jews*** (1891—92), Kittel, ***History of the Jews*** (1896), Kent, ***History of the Hebrew People*** (1897), and Cornill, ***History of the People of Israel*** (1898). Wellhausen is the author of the small treatise on Israel in the ***Enclycopedia Britannica,*** and to the same critical school belongs the article on ***Israel*** in Hasting's ***Dictionary of the Bible.*** Much illustrative matter can be found in Driver, ***Literature of the O. T.,*** Robertson Smith, ***O. T. in the Jewish Church,*** Kautzsch, ***Outline of the History of the Literature of the O. T.,*** and in the various histories of the Jewish Religion. From a more conservative standpoint the subject is treated by Kurtz, ***History of the Old Covenant*** (3 vols. 1848—55), Hengstenberg, ***History of the Kingdom of God*** (2 vols. 1870—71), Koehler, ***Lehrbuch der Geschichte des A. T.*** (2 vols. 1875—93), Robertson, ***Early Religion of Israel*** (1892), and McCurdy, ***History, Prophecy, and the Monuments*** (3 vols. 1894—1901).

§ 88. The Life of Christ.[1]

"The life of Jesus," says Ammon, "unites all the interests of speculation, of religion, and history. It presents to us a person around whom the strife of heaven and earth gathers, a person whom we can not give exclusively either to heaven or earth; it is the exemplar of every man, yet presents itself in relations and situations which never have been, nor can ever be given to any other man." The image of our Lord in the New Testament has been compared to a torso, to a mighty statue, but incomplete, in the supply of whose missing parts the imaginations of centuries have been toiling. Of this

[1] See Hagenbach (§ 60) and **Manuscript Lectures** of Dr. Krauth.

figure Hagenbach well says: "The comparison is lacking in one thing, inasmuch as a torso wants the grand essential, the countenance; but the countenance of our Lord is the very thing which beams out of the evangelical narrative as something truly human, encompassed by the Divine glory."

Around the person of our Lord has gathered the great struggle of faith and unbelief for all ages, but especially for the last century. Hase in his ***Life of Jesus*** says: "Without the idea or intuitive view of an individual life from which, as the innermost point of life, all its external manifestations are to be explained, the recounting of the mere external events of His life is incomprehensible and dead." Bunsen says: "The self-consciousness of Jesus of Nazareth must stand clear before the eye of the Christian as an actual historical fact, which a genuine philosophy is bound to explain. The personality of Jesus stands before us mediating between two worlds, between two developments, that of the old world, and that of the modern. Midway stands the Divine personality of Jesus of Nazareth; not as something wrought out by the old world, but as its consummation; not as a mere annunciation of a new world, but as its abiding model, and as the life-spring of humanity through the Spirit . . . He was ***the man,*** because He was ***man*** only, He was neither Jew nor Greek, not prince nor priest, not a rich man nor a mighty man, but over against them all—a complete man; He lived and died for humanity. But because of this very thing, He is called, and was, and is God's very image and God's son, as none was before Him, and none has been after Him." Lange says: "The proper central point of the life of Jesus lies in His consciousness; but it is not the mere thought of the unity of the divine and human nature in which consists what is

peculiar to His consciousness; for an ideal like this existed in the form of a dawning twilight in the minds even of Plato and Aristotle. But it is consciousness of the real union of the divine and human natures in His person in absolute energy, so that in this consciousness not only the fulness of the God-head is united with the fulness of His own inner life, but the entire dealing of God is united with the whole history of our Lord's own character, yea, so that the God-head is united with the humanity."

In antithesis to a lifeless and atomistic treatment of the life of Jesus, Carl Ritter has beautifully said: "His whole life lies before us open and free like an enchanting meadow over which the light streams without a cloud, through which our steps are taken with a hallowed feeling of joy, requiring no tedious explanation of some uninvited cicerone, in which the heart swells in higher anticipations and to which the thoughts are turned as to a home soon to be ours, where whether in sorrow or in joy we would be willing to live and willing to die."

§ 89. History of Biographies of Christ.

The Early Church was satisfied in portraying the life of Christ largely by an external arrangement of the sources in the form of a Harmony or Synopsis of the Gospels, and this method was in vogue down to the time of Bengel. The productions of the Middle Ages were "without criticism, fantastic, and legendary, and consisted chiefly in works for entertainment and devotion" (*Hase*). The life of Christ began to be represented in the "passion-plays," in a most literal sense, through the aid of sculpture, painting and dramatic art. It was only after the Reformation, and particularly after the Thirty Years' War, that the life of Christ began to be intensely studied for its own sake.

It was not, however, until the nineteenth century

that this branch of study received its full attention. By Schleiermacher and Hase it was included in the course of academical lectures, and both by them and by their followers its literary elaboration has been pursued with special earnestness.

The cause of this impulse to a fuller treatment of the life of Christ lay mainly in the rationalistic views advocated by Paulus (1828), Strauss (1835) and Renan (1863). The first explains away the miracles of Christ as being skilful medical cures, the second regards the statements of the Evangelists as mere myths, the clothing of fable in the apparel of history, while Renan makes out of that divine life of Christ a Parisian romance, with that taint of sensuality which seems inseparable from many French minds. These three writers on the Life of Christ agree only in their opposition to the supernatural, but otherwise refute one another. It is a merit of Strauss that he has annihilated the theory of Paulus, and given the death blow to the old Rationalism.

These works created a great sensation and called forth many books of permanent value. Of these Hase's ***Life of Jesus*** has been translated into English. This is valuable especially for the rich indication of the literature connected with the subject. Neander's ***Life of Christ*** was written in reply to Strauss and others, and though an able work, is too much influenced by the laxity of his time to be entirely safe. It might raise the faith of the doubter, but it would be as likely to lower the faith of the believer. Lange's ***Life of Christ,*** translated into English, is rich and brilliant, yet defective in solidity of judgment. Ebrard's ***Gospel History,*** translated into English, is a sober and thorough book, the English translation being somewhat condensed.

The work of Ellicott is especially valuable on account

of its scholarly notes, and that of Andrews for the attention paid to chronology and topography. The well-known works of Farrar, Geikie, and Edersheim take the highest rank. Bernhard Weiss in his ***Life of Christ*** (3 vols.) has given us a valuable contribution to the literature of the subject, but is very free in his critical treatment. One of the best books of recent date for a true view of the character of our Lord is Delitzsch's ***A Day in Capernaum*** (1873).

Among books pertaining to the Life of our Lord may be mentioned apologetical works in defense of His life, or of particular facts or elements in it, and Harmonies of the Gospels.

§ 90. The Lives of the Apostles.[1]

The lives of the Apostles are linked with the life of our Lord, as the life of the first branches are to the vine. To them was given in some sense, to complete the work of our Lord as the great Prophet of our race. As the Father had sent Him, so He sent them; and here, it is our Lord's own testimony that they did greater works than He himself; i. e. He from His throne, through the plenitude of His Spirit poured forth in the N. T. fulness, wrought mightier things through them in the power of His atoning work which He had finished, than He had wrought in His own natural presence on earth while His atoning work still rested on something yet to be. They wrought in the power of Christ upon the throne of the universe. He traced His way upon the earth by the marks of His bleeding feet, and of His bitter tears. They followed in the light of His glory, as the ascended Son of God, yet they also filled up that which was behind of the sufferings of Christ, for it was ordained that He should have

[1] See Hagenbach (§ 61) and **Manuscript Lectures** of Dr. Krauth.

pain, not alone in His person, but also in His sorrowing disciples. The Apostles were the earthly angels of the new dispensation, yet the offscouring of the world. Man never had functions as glorious in the eyes of heaven as theirs, and never did malignity on earth, or in hell, more concentrate on man than on them. "We are made," says St. Paul, "a spectacle unto the world, and to angels, and to men" (1 Cor. 4: 9). Yet great as was their work and terrible as was their suffering through which it was wrought, the Apostles themselves were so merged into their own work, that of none of them do we know much, and of some we know nothing. Among those originally called the most prominent are Peter, James and John. Greatest among them all was the one "called out of due time," the Apostle of the Gentiles, Paul. Great as a missionary, great in the power of appreciating and using fit co-workers, which is the most needed attribute of the leader of men, and great as a thinker and writer, he may be called the creator of doctrinal system. Paul was distinguished by the majesty and force of his character, by the intensely interesting events of his life, by his matchless presentation of doctrines, and by his wonderful and successful activity. A new period of development began with the labors of the Apostle of the Gentiles. He did more than any of the others for the extension of Christianity, and he did more than any to open its internal depth. These two great features doubtless were connected, the first largely the effect of the second. He was deep in work because he was deep in doctrine. He is the developer of doctrine, not in a way of abstract theory, but from a personal experience. He is the first fruit of those in whom the grace of God in Christ glorified itself, and in whom the gospel demonstrated itself as the power of God.

Hagenbach (§ 61): At this point we stand on the boundary line between Sacred and Church history. Though the latter

can not exclude the history of the Apostolic Age, yet it needs a broader foundation than is there given. For this reason the Apostolic Age, like the Life of Jesus, has received a separate treatment in theological literature. Peculiar difficulties attach to this treatment, however, because recent criticism has endeavored to undermine the credibility of the primitive history of Christianity as found in the Acts of the Apostles and in the Apostolic Epistles, and has sought to explain away what has been regarded as belonging to primitive times, by referring it to later events. Much that the Church has regarded as belonging to the Apostolic Age was in this way transferred to the Post-Apostolic Age.

Schaff (§ 173): The recent critical reconstruction of the history of the Apostolic Age is represented by two schools, the one headed by Neander in Germany and Lightfoot in England (conservative and reconstructive), the other headed by Baur of Tuebingen and Renan of France (radical and destructive.)

§ 91. The History of New Testament Times.

All works pertaining to the History of the Times of Jesus Christ, describing the tendencies of thought prevailing in that particular age, furnish important materials to a correct understanding of Christ's unique life and the contemporary surroundings of the Apostolic Age. Schneckenburger (*d.* 1848; his book appeared after his death, in 1862) and Hausrath (1868; English translation in 2 vols. London, 1878) have treated of this era under the title, ***History of New Testament Times.*** The ablest work on this topic is by Schuerer, ***A History of the Jewish People in the Time of Jesus Christ*** (English translation, 5 vols. 1885–90.)

As auxiliary sciences to this branch of study we may mention Biblical and Jewish Archaeology, the Geography of Palestine, Jewish Chronology, Jewish Numismatics, and Jewish Inscriptions. The chief sources of the material for writing a history of this period are 1) the two Books of the Maccabees; 2) the works of Josephus; 3) such Greek and Roman writers as treat in a comprehensive way of the general history of that age (Greek: Poly-

bius, Diodorus Siculus, Strabo, Plutarch; Latin: Cicero, Livy, Tacitus, Suetonius); 4) the rabbinical literature contained in the Mishna, the Talmud, the Midrashim or commentaries, and the Targums, or Aramaic translations of the Old Testament.

§ 92. Select Literature of Sacred History.[1]

1. Text Books of Sacred History. (Old Testament.)

***BLAIKIE, W. G. A Manual of Bible History in Connection with the General History of the World.** New edition, revised and enlarged. London, 1901. Price $1.50.

***KURTZ, J. H. Manual of Sacred History, etc.** Translated from the sixth German edition by C. W. Schaeffer. Eleventh edition. Philadelphia, 1869. Price $1.25.

MACLEAR, G. F. A Class-Book of Old Testament History. New edition. London, 1880. Price $1.25.

PINNOCK, W. H. An Analysis of Scripture History (Old Testament History, etc.) Cambridge, 1879. Price $1.50.

PRICE, I. M. A Syllabus of Old Testament History, etc. Fourth edition. Chicago, 1900. Price $1.25.

***SMITH, WILLIAM. The Old Testament History, etc.** New York, 1875. Price $1.25.

WHEELER, J. T. An Analysis and Summary of Old Testament History, etc. London and New York, 1870. Price $1.50.

2. History of the People of Israel.

†BARNES, W. E. Article on **History of Israel** in Hasting's **Dictionary of the Bible.**

****CORNILL, C. H. History of the People of Israel.** English translation, 1898. Price $1.50.

EDERSHEIM, ALFRED. Bible History. 7 vols. 1893. Price $7.00.

***GEIKIE, CUNNINGHAM. Hours With the Bible, etc.** 6 vols. New York, 1889. Price $3.00 or $6.00.

HENGSTENBERG, E. W. History of the Kingdom of God Under the Old Testament. 2 vols. Edinburgh, 1871—73. Price $4.50.

****KENT, C. F. History of the Hebrew People.** 2 vols. 1897. Price $2.50.

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1 Only the best works are cited. No attempt is made to give complete lists. Those marked with a * are recommended as the most helpful; those with a † are for more advanced students; those marked ** have a tendency towards **negative** Higher Criticism.

**KITTEL, R. A History of the Jews. London, 1896. Price $2.50.

KOEHLER, S. Biblische Geschichte des Alten Testaments. 2 vols. Erlangen, 1875—93.

KOENIG, F. E. The Religious History of Israel. New York, 1886. Price $1.50.

KURTZ, J. H. History of the Old Covenant. 3 vols. Edinburgh, 1860. Price $6.00.

JOSEPHUS, FLAVIUS, Works, etc. 4 vols. New York, 1890. Price $4.00.

†MILMAN, H. H. The History of the Jews. 2 vols. New York, 1882. Price $4.50.

†PALMER, E. H. A History of the Jewish Nation, etc. London, 1874. Price $1.50.

†ROBERTSON, J. Early Religion of Israel. 2 vols. Second edition. 1892. Price $1.50.

RUSSELL, M. Connection of Sacred and Profane History, from Death of Jonah, etc. Re-edited by J. Talboys Wheeler. 2 vols. London, 1865. Price $5.00.

SHARPE, SAMUEL. History of the Hebrew Nation and Its Literature, etc. Third edition. London, 1875.

SHUCKFORD, S. Connection of Sacred and Profane History . . . to the Death of Jonah, etc. Edited by J. Talboys Wheeler. 2 vols. London, 1858. Price $5.00.

**SMITH, HENRY P. Old Testament History. New York. Price $3.00.

**STANLEY, ARTHUR P. History of the Jewish Church. 3 vols. New York, 1877. Price $6.00.

3. Biblical Characters.

See Dictionaries of the Bible, especially those edited by Smith, or by Hastings.

DYKES, J. O. Abraham, the Friend of God, etc. London, 1877. Price $1.50.

GEIKIE, CUNNINGHAM. Old Testament Characters. New York, 1885. Price $1.50.

KELLOGG, A. H. Abraham, Moses and Joseph in Egypt. New York, 1887. Price $1.50.

KRUMMACHER, F. W. David, King of Israel. Edinburgh, 1867. Price $1.00.

KRUMMACHER, F. W. Elijah the Tishbite. London, 1852. Price $1.00.

MEN OF THE BIBLE SERIES. 14 vols. New York. Price $1.00 or 50 cents per vol.

CHEYNE, Jeremiah, etc.

DEANE, Abraham, etc.; also Samuel and Saul, etc.; also Daniel, etc.; also David, etc.; also Joshua, etc.

DRIVER, Isaiah, etc.

FARRAR, Solomon, etc.; also **The Minor Prophets, etc.**

IVERACH, St. Paul, etc.

LANG, Gideon and the Judges, etc.

MILLIGAN, Elijah, etc.

RAWLINSON, Moses, etc.; also **Isaac and Jacob, etc.;** also **Ezra and Nehemiah, etc.**

MEYER, F. B. Abraham, etc.; also **Israel, etc.;** also **Joseph, etc.;** also **Moses, etc.;** also **Joshua, etc.;** also **Elijah, etc.;** also **David, etc.;** also **Jeremiah, etc.;** also **Zechariah, etc.;** also **John, the Baptist, etc.;** also **Paul, etc.** 11 vols. Chicago. Price $1.00 per vol.

OXENDEN, A. Portraits from the Bible. 2 vols. London, 1871. Price $2.50.

REYNOLDS, H. R. John, the Baptist, etc. Third edition. London, 1888.

SINKER, ROBERT. Hezekiah and His Age. London, 1897. Price $1.25.

TAYLOR, WILLIAM M. David, etc.; also **Joseph, etc.;** also **Elijah, etc.;** also **Moses, etc.;** also **Daniel, etc.;** also **Ruth and Esther, etc.;** also **Paul, etc.;** also **Peter, etc.** 8 vols. New York, 1875—92. Price $1.50 per vol.

TOMKINS, H. G. The Times of Abraham. London, 1878. Price $1.50.

4. Contemporary History.

Articles in Bible Dictionaries.

BOSCAWEN, W. St. C. The Bible and the Monuments. London, 1895. Price $2.00.

LENORMANT, F. Beginnings of History. New York, 1886. Price $2.50.

†**McCURDY, J. F. History, Prophecy, and the Monuments.** 3 vols. 1894—1901. Price $9.00.

***RAWLINSON, GEORGE. The Five Great Monarchies of the Eastern World.** 3 vols. New York, 1883. Price $6.00.

RAWLINSON, GEORGE. History of Ancient Egypt. 2 vols. New York, 1884. Price $4.00.

***RAWLINSON, GEORGE. A Manual of Ancient History.** New York, 1871. Price $1.25.

†**ROGERS, R. W. A History of Babylonia and Assyria.** 2 vols. New York, 1900. Price $5.00.

***SAYCE, A. H. The Ancient Empires of the East.** New York, 1886. Price $1.25.

†**SCHRADER, E. Cuneiform Inscriptions and the Old Testament.** English translation. 2 vols. London, 1885—88. Price $8.00.

***SMITH, PHILIP. The Ancient History of the East, etc.** New York, 1871. Price $1.25.

5. *History of the Jews in Later Times.*

*EDERSHEIM, ALFRED. History of the Jewish Nation After the Destruction of Jerusalem Under Titus. Edinburgh, 1857. Price $1.50.

HOSMER, J. K. Story of the Jews. New York, 1886. Price $1.50.

PRIDEAUX, HUMPHREY. An Historical Connection of the Old and New Testaments, etc. Revised by J. Talboys Wheeler. 2 vols. London, 1877. Price $5.00.

RAPHALL, MORRIS J. Post-Biblical History of the Jews. 2 vols. New York, 1866. Price $4.00.

REDFORD, R. A. Four Centuries of Silence, etc. 1893. Price $1.00.

6. *Text-Books of New Testament History.*

*MACLEAR, G. F. A Class-Book of New Testament History. London, 1890. Price $1.25.

*PINNOCK, W. H. An Analysis of New Testament History, etc. Eleventh edition. Cambridge, 1867. Price $1.50.

*SMITH, WILLIAM. The New Testament History, etc. New York, 1875. Price $1.25.

WHEELER, J. T. An Analysis and Summary of New Testament History, etc. London and New York, 1871. Price $1.50.

7. *Lives of Christ.*

*ANDREWS, SAMUEL J. The Life of Our Lord upon the Earth, etc. Revised edition. New York, 1891. Especially valuable for its chronology. Price $2.50.

†EBRARD, J. H. A. The Gospel History. A Critical Investigation, etc. Edinburgh, 1863. Price $2.50.

*EDERSHEIM, ALFRED. The Life and Times of Jesus, the Messiah. 2 vols. 1884. Describes very fully the customs of the times. Also an abridged edition in one volume. New York, 1890. Price $2.00.

*ELLICOTT, C. J. Historical Lectures on the Life of Our Lord Jesus Christ, etc. Boston, 1874. Especially valuable for the notes accompanying the text. Price $1.50.

*FARRAR, FREDERIC W. The Life of Christ. 2 vols. New York, 1875. A standard work. Price $4.00 or $1.50 in one vol.

*GEIKIE, CUNNINGHAM. The Life and Words of Christ. 2 vols. in one. New York, 1880. Price $1.75.

HASE, CARL. Life of Jesus. Translated from the German. Valuable for its lists of books. Boston, 1860. Price 75 cents.

†LANGE, J. P. The Life of the Lord Jesus Christ, etc. 4 vols. 1872. Price $8.00.

NEANDER, AUG. The Life of Jesus Christ, etc. London 1853. A reply to Strauss. Price $1.50.

PRESSENSE, E. DE. Jesus Christ, etc. London, 1866. Indirectly a reply to Renan. Price $1.50.

†**SANDAY, W.** Article of **Jesus Christ** in Hasting's **Dictionary of the Bible.**

***STALKER, JAMES. The Life of Jesus Christ.** Chicago, 1880. Price 50 cents.

†**WEISS, BERNHARD. The Life of Christ.** 3 vols. Edinburgh, 1884. Price $7.50.

8. Harmonies of the Gospels.

***BROADUS, JOHN A. A Harmony of the Gospels in the Revised Version, etc.** Seventh edition. New York, 1903. Price $1.50.

***CADMAN, J. P. Christ in the Gospels, etc.** Chicago, 1885. Excellent, the Revised Version. Price $1.50.

***FULLER, J. M. The Four Gospels, etc.** London, 1880. Price $1.00.

***GARDINER, FREDERIC. A Harmony of the Four Gospels in Greek, etc.** Andover, 1880. Also an edition in **English.** Price $2.00.

GRESWELL, EDWARD. Dissertations, etc. 4 vols. Oxford, 1837.

†**HUCK, A. Synopse der drei ersten Evangelien.** Second edition. Freiburg, 1898. Price $1.00.

JOLLEY, A. J. The Synoptic Problem for English Readers. 1893.

MINPRISS, ROBERT. The Gospel Treasury and Expository Harmony, etc. New York, 1870. A large type and a small type edition have been published.

PETTENGER, WILLIAM. The Interwoven Gospels and the Gospel Harmony, etc. New York, 1891. Price $1.00.

***ROBINSON, EDWARD. A Harmony of the Four Gospels in Greek.** Revised edition by M. B. Riddle. Boston, 1885. Also an edition in **English.** Price $2.00.

***STEVENS and BURTON. A Harmony of the Gospels, etc.** Boston, 1900. Price, $1.00.

STRONG, JAMES. Harmony of the Gospels in Greek, etc. New York, 1859. Price $3.00.

STROUD, WILLIAM. A New Greek Harmony of the Four Gospels, etc. London, 1853. Price $4.00.

TISCHENDORF, CONSTANTINE. Synopsis Evangelica. Fourth edition. Leipsic, 1878. Price $1.25.

9. Chronological.

BEECHER, W. J. The Dated Events of the O. T. Philadelphia, 1907.

BROWNE, HENRY. Ordo Saeclorum. London, 1844.

†**CASPARI, C. E. A Chronological and Geographical Introduction to the Life of Christ, etc.** Translated from the German. Edinburgh, 1876. Price $3.00.

JARVIS, S. F. A Chronological Introduction to the History of the Church. New York, 1845. Price $3.00.

†**LEWIN, THOMAS. Fasti Sacri, etc.** London, 1865.

†**WIESELER, KARL. A Chronological Synopsis of the Four Gospels.** From the German. London, 1877. Price $3.00.

10. Lives of the Apostles.

Articles in Smith's **Dictionary of the Bible,** and in Hasting's **Dictionary of the Bible.**

*__BRUCE, ALEXANDER B. The Training of the Twelve, etc.__ Edinburgh, 1877. Price $2.50.

*__CONYBEARE, W. J., and HOWSON, J. S. The Life and Epistles of St. Paul.__ 2 vols. in one. New York, 1872. Price $2.00.

*__FARRAR, F. W. The Life and Work of St. Paul.__ 2 vols. New York, 1881. Price $2.00.

*__FARRAR, F. W. The Early Days of Christianity.__ 2 vols. New York, 1883. Price $1.50.

*__GREEN, SAMUEL G. The Apostle Peter.__ London. $1.25.

†__LEWIN, THOMAS. The Life and Epistles of St. Paul.__ Fourth edition. 2 vols. London, 1878. Price $9.00.

†__MACDONALD, JAMES M. The Life and Writings of St. John.__ New York, 1877. Price $3.00.

†__NEANDER, A. History of the Planting and Training of the Christian Church by the Apostles.__ Revised by E. G. Robinson. New York, 1865.

†__RAMSAY, W. M. The Church in the Roman Empire, etc.__ New York, 1893. Price $3.00.

*__SCHAFF, PHILIP. History of the Christian Church. Apostolic Christianity.__ Vol. 1. New York, 1882. Price $3.50.

*__STALKER JAMES. The Life of St. Paul.__ Chicago, 1890. Price 50 cents.

11. History of the New Testament Times.

*__DELITZSCH, F. Jewish Artisan Life in the Time of Jesus.__ New York, 1883. Price $1.00.

*__DELITZSCH, F. A Day in Capernaum.__ Philadelphia, 1873. Price $1.00.

__HAUSRATH, A. History of New Testament Times.__ 2 vols. London, 1878. Price $6.00.

*__MATHEWS, SHAILER. A History of New Testament Times in Palestine.__ New York, 1899. Price 75 cents.

MERRILL, SELAH. **Galilee in the Time of Christ.** Boston, 1881. Price $1.00.

PRESSENSE, E. **The Ancient World and Christianity.** London, 1888. Price $2.00.

†**SCHUERER, EMIL.** **History of the Jewish People in the Time of Jesus Christ.** 5 vols. Edinburgh, 1885—1890. Price $8.00.

†**STAPFER, E.** **Palestine in the Time of Christ.** London, 1886. Price $2.50.

II. BIBLICAL THEOLOGY.

§ 93. Definition of Biblical Theology.

This science is one of the more recent branches of Theology. The term "Biblical Theology" has become current through the works of Gabler, Schmid and Oehler, and is preferable to the other term, "Biblical Dogmatics," which De Wette and Hagenbach defend. It has for its aim to represent the religious ideas and doctrines which are contained in the Bible, in their relation and development, and is therefore a purely historical discipline. In it the conclusions and results of exegetical theology are given. As the matter of this department itself is of a systematic, didactic nature, we have within it exegetical, systematic, and historical theology, yet in such a way that the history is to be regarded as its proper domain.

Biblical Theology naturally divides itself into that of the Old Testament and that of the New, and there is no discipline of theological science which is more important, or on which more depends.

§ 94. Biblical Theology of the Old Testament.

This science has for its task the historical exhibition of the religion contained in the canonical books of the Old Testament, according to its progressive development and the variety of the forms in which it appears. It does

not limit itself only to the doctrines contained in the O. T., but embraces also the chief features of the history of the divine Kingdom. Its aim is to present what men in the O. T. believed, to exhibit the history of revelation and to reproduce the view which Holy Scripture itself has. Its sources are the books of the ***Old Testament Canon*** as received by the scribes in Palestine, and acknowledged by the Protestant Church, thus excluding the Old Testament Apocrypha.

§ 95. Relation to Other Old Testament Disciplines.

1) The study of what is called ***Introduction to the Old Testament*** precedes the study of Old Testament Theology, but the two stand to each other in a relation of mutual dependence. To the former science we leave all critical investigations as to the authorship, authenticity, and integrity of the Old Testament writings.

2) Although O. T. Theology has a part of its contents in common with ***Biblical Archaeology,*** our science has simply to take from Archaeology its results as accepted facts.

3) There is a close relation between O. T. Theology and the ***History of Israel,*** and yet the two branches are entirely distinct. Our science is bound to reproduce faithfully, and without admixture of modern ways of looking at history, the view which the O. T. itself gives of the purpose of salvation.

4) This science has of necessity a close connection with ***O. T. Exegesis,*** which provides us largely with the material we use in O. T. Theology. It furnishes us with the warp and the woof out of which we weave the web of Biblical Theology.

§ 96. Theological View of the Old Testament in Earlier Times.

Especially valuable for the study of the N. T. references to the O. T. are the Epistle to the Hebrews and the Gospel according to Matthew. A more systematic discussion of the representations concerning Christ in the O. T. begins with the Epistle of Barnabas (71—120 A. D.), and is given in Justin's ***Dialogue with Trypho*** (146–163 A. D.). We may regard Books XV—XVII in Augustine's great work ***De Civitate Dei*** as the first treatment of the Theology of the O. T. The cultivation of Biblical Theology as a historical science was not possible under the influence of the theology of the Middle Ages.

The Reformation principle of the supreme authority of Scripture drew the attention of theologians to the O. T. as well as to the New. The recognition of the difference between the Law and the Gospel, derived from Paul's Epistles, was the first thing that gave the Reformers a key to the theological meaning of the O. T. Luther especially shows a profound understanding springing from a lively personal experience.

The older Protestant Theology rightly emphasized the principle of the ***analogy of faith,*** that Scripture should be explained by Scripture, but the Reformers did not properly apply it; for the unity of the Old and New Testaments was conceived of, not as produced by a gradually advancing process of development, but as a harmony of doctrine, and the Old Testament was used in all its parts, just like the New, for proofs of doctrine.

The influence of Spener (1635—1705) and of Bengel (1687—1752) was in the right direction, the latter especially insisting on an organic and historical conception of biblical revelation with strict regard to the difference of its stages. In this connection we may also mention

the names of Roos, Burk, Hiller, Oetinger, and Crusius, all of whom have written profoundly on this subject, though in a plain and simple form.

John Philip Gabler is regarded as the first who distinctly spoke of Biblical Theology as a historical science. This he did in an academic oration published in 1787.

§ 97. Theological View of the Old Testament in the Most Recent Literature.

The first to exert a decisive influence on the theological treatment of the Old Testament was Hengstenberg, mainly by his ***Christology of the Old Testament*** (second edition, 1854—57; English translation in 4 vols., 1854—58). Valuable contributions to the theology of the Old Testament are found in the works of Hofmann (***Weissagung, etc.,*** 1841—44, ***Schriftbeweis,*** second edition, 3 vols., 1857—60); Auberlen (***Divine Revelation,*** English translation, 1867); Delitzsch (in his various ***Commentaries, Messianic Prophecies,*** English translation, 1891, ***Biblical Psychology,*** English translation, 1869, etc.); and in the compend of Schlottmann (***Kompendium der bibl. Theol. des A. und N. T.,*** second edition, 1894). The works of Herman Schultz (***O. T. Theology,*** fourth edition, 1889; English translation, in 2 vols., 1892), Riehm (***Alttestamentliche Theologie,*** 1889), and Piepenbring (***Theology of the O. T.,*** translated from the French, 1893) contain a valuable collection of material on almost every topic, but are written from the standpoint of the modern critical and analytical view of the O. T., according to which the priestly legislation of the middle books of the Pentateuch is a post-exilic production. But the most important work on this subject that has yet appeared is the famous work of Gustav Friedrich Oehler, ***Theology of Old Testament,*** third German edition, 1891; English translation, 2 vols.,

1874—75; revised English edition by Day, 1883· second abridged edition by Weidner, 1896.

§ 98. Divisions of Old Testament Theology.

In our method of treating Biblical Theology we might content ourselves with taking up the books of the O. T. one by one, in the order in which they occur in the Canon, and arranging their theological doctrines in accordance with a preconceived plan. But by such a treatment the requirements of O. T. History can not be fully met, nor the development of religious doctrines clearly presented. A better plan is to arrange the books in proper chronological order; and in dealing with each author or book, we must aim to grasp the great determining ideas which control the writer. To facilitate this method it is convenient to divide our subject into periods marked by certain prevailing characteristics.

It is properly best, with Oehler, to divide Old Testament Theology into three parts, as follows:

I. MOSAISM.

I. History of Revelation from the Creation to the Times of Joshua.

II. The Doctrines of Mosaism.
   1. The Mosaic Idea of God.
   2. The Mosaic Idea of Creation and Preservation of the World.
   3. The Mosaic Doctrine of Divine Providence.
   4. The Mosaic Doctrine of Revelation.
   5. The Mosaic Doctrine of Man in His Original Condition.
   6. The Mosaic Doctrine of Man with reference to Sin.
   7. The Mosaic Doctrine of Death and the Future State.

III. The Ordinances of Mosaism.
   1. The Divine Election.
   2. The Law.
   3. Divine Retribution.

IV. The Theocracy.
  1. Theocratic Organization of the People.
  2. Theocratic Authority.
  3. The Organization of the Family.

V. The Mosaic Public Worship.
  1. The Place of Worship.
  2. The Actions of the Mosaic Worship.
  3. The Sacred Seasons.

II. PROPHETISM.

I. History of the Theocracy to the Close of the Old Testament.

II. The Theology of Prophetism.
  1. The Doctrine of the Lord of Hosts and of Angels.
  2. Man's Religious and Moral Relation to God.

III. Of Prophecy.

IV. Of the Kingdom of God.
  1. The Purpose of the Kingdom.
  2. The Restoration of the Covenant People.
  3. The Admission of the Gentiles.
  4. The Messiah.

III. OLD TESTAMENT WISDOM.

1. Objective Divine Wisdom.
2. Subjective Human Wisdom.
3. Moral Good.
4. The Enigmas of Human Life.
5. The Solution Attempted.

§ 99. Biblical Theology of the New Testament.

This science has for its task the scientific representation, in a summary form, of the religious ideas and doctrines contained in the canonical books of the New Testament. Its special task is to represent the individually and historically conditioned manifoldness of the New Testament forms of doctrine, and clearly to set them forth in their unity and harmony.

§ 100. Relation to Other New Testament Disciplines.

1) Biblical Theology of the New Testament, as a science, stands in close connection with ***New Testament Introduction.*** This latter science precedes, and to it we leave all critical investigations as to the authenticity, authorship, and integrity of the New Testament writings.

2) It also stands in close connection with Exegesis, or the science of Interpretation, because its aim is to reproduce the thoughts of the sacred writers, taking the statements of Scripture as its basis. It is not contented, however, with isolated ideas or propositions, but taking an aggregate of doctrinal ideas and dogmas, it presents both their unity and their variety in a life-like doctrinal whole.

3) Our science is introductory to Dogmatic Theology, being in fact nothing else than the exegetical foundation for Dogmatic Theology. It is the material with which this latter science builds. But it is essentially distinct from Dogmatics proper, by reason of its historical character. It is still farther removed from ecclesiastical, speculative, or descriptive Dogmatics. Biblical Theology must furnish the material for Dogmatic Theology, but dare not be limited to isolated exegesis, or to the furnishing of a mere biblical commentary, but it must develop the several biblical systems of thought as they lie before us in the New Testament.

§ 101. Sources of New Testament Theology.

In ascertaining the ideas and teachings of the New Testament we are limited to the books of the N. T. which lie before us. In ascertaining the ideas of a book we are referred, in the first place, exclusively to that book itself, or to the books which belong to the same author. It is only when these are not sufficient that we are referred, in

the second place, to the books which belong to a kindred tendency and to the same time; and, in the third place, to earlier books of the N. T., especially if we can prove or assume that these were known to the author whose ideas we are investigating. Of course, N. T. Theology can not be satisfied with having found one proof passage for a doctrine, but must examine every passage in which the doctrine appears, in the light of the peculiar connection of thought in which it stands, in order to discover as completely as possible, the threads by means of which it is connected with other ideas and doctrines.

As a preliminary condition to this there is need of grammatico-historical exegesis, which, however, must continue in constant reciprocal action with Biblical Theology.

§ 102. Earlier Works on Biblical Theology of the New Testament.

As long as the theology of the Church was conscious of its unity with the theology of the Bible, no need was felt of a scientific representation of the latter. The Reformation first brought into clear consciousness the difference between the doctrine taught by the Church and that contained in the Bible, and demanded a renovation of theology in accordance with its formal principle — the sole authority of Holy Scripture.

The first impulse to a scientific representation was given by a separate exegetico-dogmatic discussion of the biblical proof passages, which theologians up to this time had annexed to the several *loci* of Dogmatics as proofs. This naturally led to the attempt to arrange, in an independent way, the results so obtained alongside of the dogmatics of the Church, either as its support or as its corrective. Here as in O. T. Theology the influence of Spener (1635—1705) and of Bengel (1687—1752) was felt.

Pietism attempted to represent the teaching of the Bible in a manner which was simpler and more in keeping with the Bible itself, without breaking essentially with the doctrine of the Church.

§ 103. The More Recent Works on Biblical Theology.

A new impulse to the deeper conception and more thorough performance of the problem assigned to our science was given by Augustus Neander (1789—1850), who in his ***History of the Planting and Training of the Christian Church by the Apostles*** (fourth German edition 1847; best English edition by Robinson, New York, 1865), represented the teaching of the Apostles separately.

Inspired by Neander, Christian Friedrich Schmid (1794—1852), in his ***Biblical Theology of the New Testament*** (fourth German edition, 1868; abridged English translation, 1870), sought to develop the manifoldness of New Testament types of doctrine from the religious individuality of the writers, and has found many followers. He obtains a fourfold possibility of types of doctrine, which, according to him, have left their imprint on the four Apostolic personalities, James, Peter, Paul, and John. This excellent work of Schmid is distinguished by its union of the historic sense and the thoughts of organic development with the most decided faith in the absolute revelation in Christ.

G. V. Lechler in his ***Apostolic and Post-Apostolic Times*** (English translation from the third German edition, 2 vols., 1886), follows the method of Neander and Schmid, and prefixes to the Pauline doctrinal system the representation of the preaching of the original Apostles, and follows it up with the doctrines of James, Peter, and John, in the shape they assumed in the period after Paul. J. J. Van Oosterzee in his ***Theology of the New Testament*** (English translation

from the Dutch, various editions, 1871) gives us a concise work, of considerable value. Besides briefly discussing the Old Testament Theology under the forms of Mosaism, Prophetism, and Judaism, and after presenting the theology of Christ, according to the Synoptists, and according to John, he gives us a full presentation of the Petrine, Pauline, and Johannine theologies. The most important addition, so far, to the science of the Biblical Theology of the New Testament is the work of Bernhard Weiss (English translation, 2 vols., 1882), on which the writer has based his own work *(Biblical Theology of the New Testament,* 2 vols., second edition, Chicago, 1900). The works of Reuss *(History of Christian Theology in the Apostolic Age,* English translation from the third French edition, 2 vols., London, 1872—74), Beyschlag *(New Testament Theology,* English translation from the German, 2 vols., 1895), Holtzmann *(Lehrbuch der N. T. Theologie,* 2 vols., 1896), and Wendt *(Teaching of Jesus,* English translation from the German, 2 vols., 1892) are largely affected by the critical spirit so prevalent in these times.

§ 104. The Methodology and Divisions of New Testament Theology.

As Biblical Theology has to do with the variety of the biblical forms of teaching, the representation of the several doctrinal systems will have to start from the central point around which the doctrinal view of each individual writer moves; and from that point, following the lines of thought which are found in the writer himself, it will have to describe the whole circle of his ideas and doctrines. The method must trace the manner of the origination of the different ideas and their development; it must be chronological, tracing the inner process of development of one and the same writer, as St. Paul;

it must be analytical, for the synthesis has no value unless the analysis has been true. The investigations must be thorough, exact, complete, impartial, and truth-loving, begun and continued in a truly prayerful and believing spirit.

A close investigation enables us to distinguish ***four*** types of doctrines, under which doctrinal Systems of the New Testament writings may be discussed:

I. The Teaching of Jesus: 1) according to the three Synoptists; 2) according to John.

II. The Petrine Type of Doctrine: 1) according to the Acts of the Apostles; 2) according to 1 Peter; 3) according to James; 4) according to 2 Peter and Jude; 5) according to the type of doctrine represented by Matthew and Mark.

III. Paulinism in its various stages of development: 1) according to the Acts of the Apostles and 1 and 2 Thessalonians; 2) according to the four great doctrinal and controversial Epistles (Gal., 1 and 2 Cor., Romans); 3) according to the four Epistles of the First Captivity (Col., Philemon, Eph., Phil.); 4) according to the Pastoral Epistles; 5) according to Luke; 6) according to the Epistle to the Hebrews.

IV. The Theology of John: according to the Apocalypse; 2) according to the Gospel and Epistles.

In a synthetic way these doctrinal teachings naturally gather around ***seven*** great centres,[1] and we may thus speak of the Theology, Anthropology, Christology, Soteriology, Pneumatology, Ecclesiology, and Eschatology, of Jesus, of Peter, of Paul, and of John respectively.

[1] 1) Theology, or the doctrine of God; 2) Anthropology, or the doctrine of Man; 3) Christology, or the doctrine of the Person of Christ; 4) Soteriology, or the doctrine of the Work of Christ; 5 Pneumatology, or the doctrine of the Work of the Holy Spirit; 6) Ecclesiology, or the doctrine of the Church; 7) Eschatology, or the doctrine of the Last Things.

§ 105. Select Literature of Biblical Theology.

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ALEXANDER, W. L. A System of Biblical Theology. 2 vols. 1888.

BECK, J. T. Die christliche Lehrwissenschaft. Second edition. 1875.

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DICTIONARIES. Valuable articles on special topics will be found in Dictionaries and Encyclopedias edited by Fairbairn, Hamburger, Herzog-Plitt-Hauck, Kitto-Alexander, Riehm, Schaff-Herzog, Smith-Hackett-Abbot, Winer, Hastings, and others.

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COX, R. Literature of the Sabbath Question. 2 vols. 1865.

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HESSEY, J. A. Sunday, etc. Latest edition, 1889.

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DAVIDSON, A. B. Art. on Angel in Hasting's Dict. of the Bible.
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HOPKINS, MARK. The Scriptural Idea of Man. 1883. Price $1.00.
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III. CHURCH HISTORY.

§ 106. Definition and Problem of Church History.

The centre of Historical Theology is formed by Church History,—the history of that communion which appeared upon earth as a result of our Saviour's work, and within whose visible bounds the kingdom of God on earth unfolds itself and blesses men, and will continue its saving work till time shall be no more.

Like every appearance of the forces of life, the Church has its external or bodily, and its internal and spiritual aspect. These are not separated from each other, though to a certain extent they may be set apart and treated with a predominating attention to the one or the other.

Thus arise the diverse spheres of the life of the Church, maintaining a constant reciprocal operation upon each other. These condition the material and both the more external logical arrangement of it, and the free, more artistic order of connection.

Church History begins, strictly speaking, as early as the Apostolic period, with the day of Pentecost. The Apostolic period may be regarded as the substructure upon which the edifice of the visible Church is reared.

The problem of Church History is to give a true and connected account of the development through which the Christian Church, as a whole, as well as in all its various forms of work and thought, has passed, from the time of its foundation to our own day. Church History must aim "to reproduce from all extant sources of information the story of the manifold life of the Church, its struggles and its victories, its thinkers and its antagonists, its growth within and its conquests without" (***Cave***).

§ 107. **Uses of Church History.**

The utility and value of the study of Church History can be seen from the following facts.

1. If the study of General History be considered a necessary part of human knowledge, much more should a knowledge of the religious and moral development of our race be regarded as an essential part of general culture.

2. The study of Church History is practically of great help to every Christian. A good religious education is not complete without it. Christian biography is an invaluable branch of religious education.

3. It is absolutely indispensable to a sound theological education.

Schaff (§ 165): "Next to the Holy Scriptures which are themselves a history and depository of divine revelation, there is no stronger proof of the continual presence of Christ with his

people, no more thorough vindication of Christianity, no richer source of useful learning, no stronger incentive to virtue and piety, than the history of Christ's Kingdom."

Cave (§ 69): There are special reasons why Church History should be studied with care by the theological student:

1) Church History accentuates the exalted position Biblical Theology occupies in the development of mankind as compared with natural or ethnic theology. . . .

2) The theologian can ill spare the sense of the unity of the faith which Church History gives. . . .

3) The theologian is better equipped for his special work of teaching. . . .

4) It is of extreme importance for the leaders of Christian thought to recognize with distinctness the peculiar theological problems of the present and the immediate future. We are in heritors of the past; we are progenitors of the future. . . . There are peculiar dangers which beset our age, bequeathed by the ages before us; there are peculiar duties which devolve upon us, also the consequence of our place in time; there are special enigmas which we alone in the history of the world have been fitted to solve. . . .

5) An acquaintance with Church History is an indispensable preliminary to any satisfactory investigation of systematic Christan doctrine. . . .

In the excellent lectures on "An Introduction on the Study of Ecclesiastical History" with which Dean Stanley opens his well-known **Lectures on the History of the Eastern Church,** the last or third lecture is devoted to the consideration of some of the chief advantages of the study of Church History, a brief synopsis of which we will here give.

1. Ecclesiastical History is the backbone of Theology. It keeps the mind of the theological student in an upright state. The history of the Christian Church is in many respects the best practical exposition of the Christian Religion.

2. If such be the effect of the study of even isolated facts of Christian history, much more advantageous will be the result from the study of the general phenomena which mark its course.

3. There is always a bright side to be found in Ecclesiastical Biography. Study the lives, study the thoughts, and hymns, and prayers, study the death-beds of good men. They are the salt not only of the world, but of the Church. . . In them we can trace

the history, if not of "the Catholic Church," at least of "the Communion of Saints." Christian Biographies are the common, perhaps the only common, literature alike of rich and poor. Hearts, to whom even the Bible speaks in vain, have by such works been roused to a sense of duty and holiness.

4. The old saying of Vincentius, "Quod semper, quod ubique, quod ab omnibus,"—"Believe what has been believed always, everywhere, and by everybody" contains an element of truth, which the facts of history entirely confirm. There is a common sense in the Church, as there is a common sense in the world, which can not be neglected with impunity. . . . Whatever other charge may be brought against the history of Christendom, it can not fairly be called the history of Fanaticism, or even of Enthusiasm. Gray hairs and high station and long experience, whether of individuals or of communities, have their own peculiar claims to respect. Let us receive the fact both as an encouragement and as a caution.

5. It leads to a better understanding of the differences between individual leaders, special sects, and the various historical Churches, while at the same time it emphasizes the sense of unity amidst the apparent disunion, and calls attention to success even in the midst of seaming failure.

6. It teaches us that in the diversity of Church life will be found a more powerful argument for the divine origin of Christianity itself, than in the most perfect unity.

7. The very imperfections and failings of the church tend to give us both a more sober and a more hopeful view of its ultimate prospects. The alarms, the dangers, the persecutions, the corruptions through which it has safely passed, are so many guarantees that it is itself indestructible.

8. One of the chief advantages of the study of Ecclesiastical History is the comparison which it suggests between what the Church is, and what in the Scripture it was intended to be; between what it has been, and what from Scripture we trust it may be. What is the history of the Church but a long commentary on the sacred records of its first beginnings?

9. Of all the advantages which Ecclesiastical History can yield, the stimulus to a study of the Scriptures is the most important. . . . Look through any famous passage of the Old, or yet more of the New Testament. There is hardly one that has

not borne fruit in the conversion of some great saint, or in the turn it has given to some great event.

§ 108. Requisites for the Proper Treatment of Church History.

The requisites for a thorough and useful treatment of Church History are:

1) The impartial investigation of facts under guidance of the requisite sources and documents. That is the aim of historical criticism. It is understood, as a matter of course, that this will be demanded of the Church historian, who is such in the proper sense of the word, not of the mere student. Nevertheless every one in the study of Church History should, as largely as he can, acquaint himself with the sources, if not by independent study of them, yet through those compends which furnish the most documentary illustrations of the main points in history.

2) Unprejudiced judgment in regard to the historical method, in accordance with the lower or secondary and the higher or supreme causality. This is called by the Germans, historical pragmatism. "A shallow mind," says Herder, "finds and connects nothing in history but facts; a perverted mind seeks for miracles in it." The truth lies in the golden mean. It must never be forgotten that history moves in the sphere of freedom, though guided by a Providence which binds and controls all the threads of progress. The Church historian must renounce party interest, as well as the prejudices arising from the peculiarities of his own time.

3) A living interest in Christianity, and a tone of thought in accordance with the Christian standard, which knows how to value the manifestations of Christianity, even in their defects and degeneracy. This involves a spirit of religious consecration and enthusiasm.

Schaff (§ 161—164): There are historical miners who bring raw material to light; historical manufacturers who work up the material into readable shape; and historical retailers who epitomize and popularize scholarly labors for general use.

The first and last duty of the historian — whether he be a producer or reproducer, a generalist or specialist — is truthfulness. To be thus faithful and just, he needs a threefold qualification: scientific, artistic, and moral; in other words, knowledge of the sources, power of composition, and a Christian spirit.

1) The historian must first make himself master of the sources. To do this he must select the sources for the particular period or topic which he wishes to investigate. Then he has to examine the genuineness and integrity of the sources, accordng to the laws of textual and literary criticism, and to measure the capacity and credibility of witnesses. So immense is the field that even the greatest scholars have to depend upon the abors of others, and avail themselves — with grateful acknowledgement — of collections, digests, indexes and monographs of specialists. The general historian and the specialist are indispensable to each other.

2) The historian is an artist as well as a scholar. Church historians ought not to neglect the graces of style, method, and arrangement. Another requisite, in these days of multiplied studies, is to combine brevity and condensation with completeness. . . . Life is too short and time to precious to read (except for reference) the thirteen folios (covering so many centuries) of the Magdeburg Centuries, the thirty-eight folios of the Annals of Baronius, the sixteen quartos of Tillemont, the forty volumes of Fleury, the forty-five volumes of Schroeckh, and the twenty-nine volumes of Rohrbacher.

3) No one can rightly comprehend and exhibit the history of Christianity without the spirit that animates and controls it.

Cave (§ 68): The value of a book on the history of the Christian Church depends upon four things, — its representation of the original sources, its criticism of those original sources, its assimilation of those sources as critically weighed, and its literary ability.

§ 109. Sources of Church History.

The sources of Church History are partly written, partly unwritten. The *written* sources are partly *original,*

in the shape of inscriptions and early documents, and partly *derivative,* in the shape of traditions and researches in regard to primitive documents that have been lost.

The original written sources may be divided into three classes:

1) All inscriptions coming down from the earliest time, whether in buildings, on monuments, or in the buried cemeteries of the past.

2) All official records of ecclesiastical and civil authorities, whether the acts and decisions of Councils, or the decrees and edicts of the Popes, creeds, canons, civil enactments and decrees regarding ecclesiastical matters, the rules of Spiritual orders, monastic rules, liturgies, pastoral letters of bishops, proceedings of synods, etc.

3) Private writings of eye-witnesses or prominent actors in history, whether friends or foes, the sermons and doctrinal treatises of the great leaders of the Church in any particular period, — the account of contemporary historians, biographies, autobiographies, etc.

To the unwritten sources belong church buildings, monasteries, pictures, ruins, sacred relics, works of sculpture, catacombs, and even the countries themselves in which the events have taken place.

Schaff (§ 160. **The Unwritten Sources**): "The basilicas and baptisteries embody the spirit of the Nicene Age. The Byzantine churches are characteristic of Byzantine Christianity. The Gothic Cathedrals symbolize the genius of mediaeval Catholicism, etc. . The Greek Church can be studied best in Turkey, Greece, and Russia; the Roman Church, in Italy, Spain, France, Austria, Ireland, and South America; the Lutheran Church, in Germany and Scandinavia; the Reformed Churches, in Switzerland, Holland, Great Britain, etc."

§ 110. Method of Church History.

In the rich compass of Church History it is impossible even were it desirable, which it is not, to devote

equal attention to every topic. We must therefore separate and distinguish, first, on the principle of general interest and utility, and secondly, with reference to the particular aim which in each case lies before us, in the study of Church History.[1]

In order, however, to apprehend aright the particular, we must have a clear view of the general. Our knowledge of the leading parts must be accurate and systematic and embrace a distinct cognizance of time and place. The great points of chronology and synchronism must be fixed in mind. Here the use of chronological tables is invaluable, and the best are those prepared with the proper care by ourselves. Using them is helpful, and making them is the best way to begin to use them. These tables will as such give prominence to certain facts, especially to those which bear upon the previous development of the Church, and by a necessary antithesis, to those also which illustrate its corruption. We can not understand the Reformation without understanding the Middle Ages, nor the Middle Ages without being thoroughly grounded in the history of the Primitive Church.

No part of Church History is to be neglected in giving prominence to other parts. We must measurably understand all in order perfectly to understand any.

The history of our own Church is more especially important to us; its history in its own original lands, the lands of our fathers, and in the land in which we live.

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[1] Matthias Flacius in his **Centuriae Magdeburgenses** (Basle, 1560—74) covers thirteen centuries of the Christian era in thirteen folio volumes, devoting a volume to each century. He introduced a new method. The material of each century is considered under sixteen heads: 1) General view of the Church; 2) Extent; 3) Condition; 4) Doctrines; 5) Heresies; 6) Rites; 7) Polity; 8) Schisms; 9) Councils; 10) Lives of Bishops; 11) Heretics; 12) Martyrs; 13) Miracles; 14) Jews; 15) Other religions; 16) Political Changes.

To carry out the thorough study of special parts requires the use of monographs, for in this we can not trust entirely to the compends of general Church History. We must read the works which are devoted to one era, to one movement, or to one individual.

§ 111. Divisions of Church History.

The division of the rich material of Church History may be influenced by various considerations. The real internal harmony of the history must not be disturbed by a purely mathematical cutting through, on merely numerical principles. The division should cluster around the event which makes and marks the epoch, the event which has the most important influence upon the whole period, and should not be controlled by the mere external symmetry, or by events of subordinate interests.[1]

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[1] Schaff divides Church History into nine periods:

I. 1—100 A. D. From the Incarnation to the death of John. *The Life of Christ, and the Apostolic Church.*

II. 100—311 A. D. From the Death of John to Constantine. *Christianity under persecution in the Roman Empire.*

III. 311—590 A. D. From Constantine to Pope Gregory I. *Christianity in union with the Græco-Roman Empire, and amidst the storm of the great migration of nations.*

IV. 590—1049 A. D. From Gregory I to Hildebrand (Gregory VII). *Christianity planted among the Teutonic, Celtic, and Slaonic nations.*

V. 1049—1294. From Gregory VII to Boniface VIII. *The Church under the papal hierarchy, and the scholastic theology.*

VI. 1294—1517 A. D. From Boniface VIII to Luther. *The decay of mediaeval Catholicism, and the preparatory movements for the Reformation.*

VII. 1517—1548. From Luther to the Treaty of Westphalia. *The Evangelical Reformation, and the Roman Catholic Reaction.*

§ 112. Branches of Church History.

The constituent parts of Church History are of such importance that they may be discussed as independent sciences, and are often so treated. These departments have an organic relation to each other, and form one living and connected whole.

Among the principal branches of Church History we may mention:

1) The History of the spread of Christianity, or the ***History of Missions;***

VIII. 1648—1790 A. D. From the Treaty of Westphalia to the French Revolution.
The age of polemic orthodoxy and exclusive confessionalism, with reactionary and progressive movements.

IX. 1790—1888 A. D. From the French Revolution to the Present time.
The spread of infidelity, and the revival of Christianity in Europe and America, with missionary efforts encircling the globe.

Kurtz divides Church History into five periods:

I. 1—70 A. D. The History of the Beginnings of Christianity.

II. 70—323 A. D. The Ante-Nicene Period.
1. 70—150 A. D. The Post-Apostolic Age.
2. 150—323 A. D. The Age of the Old Catholic Church.

III. 323—692 A. D. The Church of the Roman-Byzantine Empire.

IV. 692—1517 A. D. The Church of the Middle Ages.
1. 692—1453 A. D. The Church of the Byzantine-Empire.
2. 692—1517 A. D. The Church of the Teutonic-Roman Form.
   a) 692—911 A. D. The Teutonic Age.
   b) 911—1294 A. D. The Rise of the Papacy, Monasticism, and Scholasticism.
   c) 1294—1517 A. D. The Collapse of Mediaeval Institutions.

V. 1517—1900 A. D. Modern Church History.
1. The 16th Century. The Age of the Reformation.
2. The 17th Century. The Age of Orthodoxy.
3. The 18th Century. The Age of Deism, Naturalism, and Rationalism.
4. The 19th Century. The Age of Re-awakened Christian and Ecclesiastical Life.

2) The History of the doctrinal development of the Church, or the ***History of Doctrines;***

3) The History of the subjective development of doctrine as carried out by the most distinguished teachers of the Church, or ***Patristics;***

4) The systematic representation of the doctrine of the Church as determined by public ecclesiastical confessions or by particular sects, or ***Symbolics;***

5) The History of the ecclesiastical constitution, worship, and customs of the Church of the early ages, or ***Ecclesiastical Archaeology;***

6) The description of the condition of the Church in respect to all its interests as it stands at some particular moment, or ***Ecclesiastical Statistics;***

7) The History of Theology in general, or of particular Theological Sciences.

Special phases of these topics also may be more fully treated, as the History of Persecutions, of the Papacy, of Monasticism, of Councils, of Church Law, of Christian Biography, of Christian Life and Activity, of Inner Missions, of Home Missions, etc.

Of these various branches we shall treat separately in this connection the History of Christian Doctrine, Patristics, Symbolics, Ecclesiastical Archaeology, and Statistics, but the History of Inner, and Home Missions, we shall discuss under ***Diaconics,*** and the History of Foreign Missions under ***Evangelistics,*** both of these latter sciences belonging to the department of ***Practical Theology.***

§ 113. Auxiliary Sciences.

The auxiliary sciences of Church History are either of an *instrumental* nature, or of *material* nature.

Of an *instrumental* character we may name ***Ecclesiastical Philology,*** and ***Ecclesiastical Diplomatics.*** The first

embraces a knowledge of all the languages necessary to the study of the sources of Church History, i. e. of Greek and Latin for Ancient Church History, Latin for Mediaeval History, and German, French, English, and other European languages for Modern Church History. Ecclesiastical Diplomatics is the science of deciphering ancient documents and monuments pertaining to Church History, and teaches us how to judge of their value and right use. Special departments of this science are the sciences of ***Numismatics*** (of coins), ***Heraldry*** (of coats of arms, ceremonies, genealogy), ***Sphragistics*** (of seals), and ***Palaeography*** (of manuscripts).

Of a ***material*** character are the sciences of General History, General History of Religion, History of Philosophy, History of the Sciences in general, History of Christian Art, and especially the sciences of Ecclesiastical Geography and Ecclesiastical Chronology.

1. Of the importance of a knowledge of the general history of the world we need not speak. It is so intimately interwoven with Church History that the one can not be understood without the other.

2. Of equal importance is a knowledge of the various religions of the world, not including here the Jewish and Christian religions. The significance of Christianity in universal history can not be scientifically understood without acquaintance with the religions of the ancient world, nor can the missionary history of any country be delineated without embracing the two leading elements, a description of what previously existed, and a statement of what subsequently took its place. As Christianity expands, the material for the Science of Comparative Religions increases.

Cave in his **Introduction to Theology** would call this science **Ethnic Theology,** and suggests (§ 23, pp. 198, 199) the following divisions and method of treatment:

I. The Introduction to Ethnic Theology (embracing an introduction to every religion under the subdivisions, Textual Criticism, Canonics, Philology, Hermeneutics, and Literary Criticism).

II. The Data of Ethnic Theology.
1. The religions of China (Pre-Confucian religion, Confucianism, Taoism, Buddhism).
2. The religion of Egypt.
3. The Shemitic religions:
   1) Northern (Babylonian, Assyrian, Canaanitish, Aramaean, Phoenician).
   2) Southern (Islam).
4. The Indo-Germanic religions:
   1) Of India (Ancient Aryan, Vedism, Brahmanism, Buddhism, Hinduism, Jainism).
   2) Of Persia (Zoroastrianism).
   3) Of the ancient Letto-Slavs.
   4) Of the ancient Germans.
   5) Of the ancient Greeks.
   6) Of the ancient Romans.
   7) Of the Celts.
5. The religions not genetically classified:
   1) Of Australia and the Pacific (Australians, Tasmanians, Papuans, Melanesians, Micronesians, Polynesians).
   2) Of the native races of America (Esquimaux, Aleutians, North American Indians, South American Indians, Toltecs, Aztecs, Patagonians, Terra-del-Fuegians).
   3) The religions of Africa (Negroes, Bushmen, Hottentots, Kaffirs, Malagasy).
   4) The religions of the native races of Asia (Japan, China, India, Mesopotamia, Persia, Arabia).

III. The Inductions of Ethnic Theology.
1. Doctrinally (Ethnic Dogmatics).
   1) God, 2) Spirits, 3) the World, 4) Man, 5) Evil, 6) Salvation from Evil, 7) Associations, 8) the Last Things.
2. Ethnic Ethics.

Cave (§ 22) gives five reasons in favor of the study of Ethnic Theology or the Science of Religions:
1) Ethnic Theology brings its own reward to the student because of its intrinsic interest;
2) It enlarges our sympathies and counteracts that narrowness which is only too apt to invade the religious life;

3) It will be of peculiar value to the Christian missionary;

4) Christianity itself will receive a stronger emphasis upon comparison with the ethnic systems. He quotes Max Mueller: "I make no secret that true Christianity, I mean the religion of Christ, seems to me to become more and more exalted the more we know and the more we appreciate the treasures of truth hidden in the despised religions of the world. . . . ." Again: "Readers who have been led to believe that the Vedas of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed, are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed in consulting these volumes of sacred books. . . . . I have long felt that it was high time to dispel such illusions, and to place the study of the ancient religions of the world on a more real and sound, on a more truly historical basis."

5) The defence of Christianity demands a close study of ethnic theology. The enemies of Christianity have made the comparative study of religion a means of degrading Christianity by falsely exalting the other religions of mankind. In the interests of truth, the Christian believer can not allow these fields to be untilled or tilled only by enemies.

3. Christianity came in contact not only with ancient religions but also with ancient systems of philosophy. The form of the various doctrines of theology during nearly fifteen centuries has been influenced by either one or the other of the two philosophies, Platonism and Aristotelianism. It is utterly out of the question to take an intelligent attitude to the theology of our day, without some philosophical culture. No person will be likely to question the importance of a knowledge of the history of philosophy in the study of Church History.

4. The history of the sciences in general, especially of literature and culture, dare not be overlooked by the Church Historian. He will often be greatly aided by the history

of jurisprudence, of commerce, of war, and of medicine.

5. Of especial value to the Church Historian is the history of Christian art as connected with the history of the progress in culture.
6. Church History (like history in general) has two eyes: Geography and Chronology.
7. Ecclesiastical Geography differs from political in the fact that countries are divided according to their ecclesiastical relations. The use of maps in the study of Church History is indispensable.
8. In our studies we must connect geographical charts with historical tables. The chronological tables which the student prepares for his own use are the best.

§ 114. Hints for the Study of Church History.

Dr. Schaff in his ***Theological Propaedeutic*** (§ 187) gives some hints for the Study of Church History, which we partly here reproduce and condense.

1) Special attention ought to be paid to Church History in the Theological Seminary.

2) Study the facts of Church History. What we can not understand now we shall understand hereafter.

3) Impress on the memory and imagination a general chronological outline of leading epochs, dates, events, and personalities of history, with the help of the latest and best manuals, tables, and atlases. It is best to make your own chronological outline.

4) Study first and last Biblical History, especially the Life of Christ.

5) Lay especial stress upon three periods, the Apostolic Age, the Ante-Nicene Period, and the Period of the Reformation.

6) Study especially the history of your own country, and of the Church in which you expect to labor.

7) Select one particular period or department for exhaustive study, and cultivate it as your favorite field.

8) Aim always, first and last, at an accurate knowledge of the facts and of the truth.

9) Study Church History not only for instruction, but also for warning and encouragement to work for Christ.

10) The best text-books are Kurtz, Moeller, Smith, and Fisher. For advanced study Gieseler, Neander, and Schaff are recommended.

11) Church History may be profitably introduced into the pulpit and lecture-room by a series of sketches of great and good men.

§ 115. The History of the Study of Church History.

Eusebius (*d.* 340), bishop of Caesarea, in Palestine, wrote the history of the Christian Church from its origin to the year 324. This work was continued by ***Socrates,*** who covers the period from 305 to 439, by ***Sozomen,*** whose work runs paralled to that of Socrates, covering the period from 328 to 423, by ***Theodoret*** (*d.* 457), whose history reaches from 325 to 429, and by ***Evagrius,*** whose history begins with the council of Ephesus, 431, and closes with the year 594.

During the Middle Ages we have mainly chronicles and martyrologies. ***Gregory of Tours*** (*d.* 595) wrote a church history of the Franks up to the year 591, and the ***Venerable Bede*** (*d.* 735) one of England up to the year 731. The work of Bishop ***Adam of Bremen*** is of great value for Scandinavian church history from 788 to 1072.

The famous work of ***Matthias Flacius*** (*d.* 1575) (***Centuriae Magdeburgenses,*** 13 vols. Basle, 1560—74) is the first general church history deserving the name. It is written from the Lutheran standpoint, for the purpose of exposing the corruptions and errors of the papacy. This called forth on the side of the Roman Catholic Church the ***Annales Ecclesiastici*** of Cardinal *Caesar Baroniusd.*)

1607), in 12 folio volumes extending to 1198 (Rome, 1588—1607), a vast storehouse of information, bringing to light many documents of which we have no other trace. A Reformed counterpart to the Lutheran ***Magdeburg Centuries*** we have in the ***Historia Ecclesiastica*** of ***Hottinger*** (*d.* 1667), in 9 folio volumes (Zurich, 1655—67), which brings the history down to the sixteenth century, to which five volumes are devoted.

Among the Church Historians of the eighteenth century, ***Johann Lorenz von Mosheim*** (*d.* 1755) takes the highest rank. The best English edition is that by ***Murdock,*** under the title: ***Institutes of Ecclesiastical History ancient and modern*** (fifth edition, 3 vols., New York, 1854). Mosheim's special history of the ante-Nicene period has also been translated by ***Murdock*** under the title: ***Commentaries on the affairs of the Christians before the time of Constantine the Great*** (2 vols., New York, 1853). Both of these works have a permanent value.

August Neander (*d.* 1850), the father of modern Church History, closes his history with the Council of Basle (1430), death having interrupted his great work. The translation by ***Torrey*** in six volumes (twelfth edition, New York, 1882), is specially valuable on account of its elaborate index of 239 pages.

The work of ***Johann K. L. Gieseler*** (best English translation by H. B. Smith in 5 vols., New York, 1857—1881) is especially valuable on account of the citation of original sources in the form of foot-notes. Dr. Schaff in comparing the works of Neander and Gieseler, says: "Neander gives the history ready made, and full of life and instruction; Gieseler furnishes the material and leaves the reader to animate and improve it for himself. With the one, the text is everything; with the other, the notes. But both admirably complete each other, and exhibit

together the ripest fruit of German scholarship in general church history in the first half of the nineteenth century."

The ***Church History*** of ***Karl Rudolf Hagenbach*** (*d.* 1874) (7 vols., Leipsic, 1869—72) has in part been translated into English under the two titles ***History of the Reformation*** (2 vols., Edinburgh, 1879), and ***History of the Church*** in the 18th and 19th Centuries (2 vols., New York, 1869). The whole work is distinguished for its impartiality, good judgment, and attractive style.

Of Manuals of Church History the works of ***Hase*** (eleventh edition, 1866), ***Kurtz*** (twelfth edition, Leipsic, 1893), and ***Moeller*** (3 vols., second edition, 1894—1897), take the very highest rank. The English translation of the seventh edition of Hase has been superseded, and the translation of the tenth edition of Kurtz in three volumes, supersedes the older translation. Moeller has also been translated in three volumes, and this work and Kurtz may be regarded as the best complete manuals on Church History extant.

Among the Church Histories written from a Roman Catholic standpoint we must mention especially the ***History of the Councils of the Church*** by ***Bishop Hefele,*** which he brings down to that of Ferrara—Florence (1438—42). Five volumes of this work have already appeared in English. The works of ***Alzog*** (3 vols., Cincinnati, 1874—78) and of ***Doellinger*** (4 vols., London, 1840—42) have also been translated into English.

The best general Church History written by an Episcopalian is the ***History of the Christian Church*** from the Apostolic Age down to the Reformation, by ***James E. Robertson*** (*d.* 1882), in 8 vols. London, 1874). The works of ***Dean Millman*** (***The History of Christianity,*** 3 vols. New York, 1866; ***The History of Latin Christianity,*** 8 vols. New York, 1869) take the highest rank. Of special value

likewise are the works of ***John Mason Neale*** (***History of the Holy Eastern Church,*** 5 vols., 1847—1873); ***Archdeacon Hardwick*** (***Middle Ages,*** third edition, London, 1872; ***Reformation,*** third edition, London, 1873); and ***Dean Stanley*** (***Lectures on the History of the Eastern Church,*** New York, 1862). An excellent compend is what is known as ***The Student's Ecclesiastical History,*** by ***Philip Smith,*** in 2 vols. (New York, 1883). The first volume is devoted to the first ten centuries and is based on ***Schaff,*** the last volume covers centuries eleven to sixteen. The work of ***Philip Schaff,*** Professor of Church History in Union Theol. Seminary, New York (***History of the Christian Church:*** Vol. I. ***Apostolic Christianity,*** A. D. 1—100; Vol. II. ***Ante-Nicene Christianity,*** A. D. 100—325; Vol. III. ***Nicene and Post-Nicene Christianity,*** A. D. 311—600; Vol. IV. ***Mediaeval Christianity,*** A. D. 590—1073; Vol. VI. ***Modern Christianity: The German Reformation,*** A. D. 1517—1530; Vol. VII. ***The Swiss Reformation***) is distinguished for its scholarship, full citation of sources, and masterly presentation of subject matter. As a church historian Dr. Schaff has no superior in any age or country. Though the work is written from the Reformed standpoint he aims to be impartial. For a compend we would recommend Kurtz, who writes from a Lutheran standpoint, and for a fuller treatment, Schaff. These two works correct and complement each other.

§ 116. Special Branches of Church History.

There are many branches of Church History which may be treated separately. Of these the History of Missions has the most practical bearing upon the life of the Church. In addition to the two-fold division into Home and Foreign Missions, we have a third department of practical Christian work known as Inner Mission, a term

derived from the Protestant Church of Germany. The Inner Mission is more comprehensive than Home Mission and directs itself mainly to those classes in our large cities which have become indifferent to Christ, or, out of ignorance, have remained outside of the Christian Church. It includes not only efforts to spread the Word of God, but also seeks to improve the intellectual and physical welfare of the poor and needy.

Although Missions are of a comparatively recent origin, we have an immense literature of the subject, including thousands of volumes. Of writers we would especially recommend the works of Gustav Warneck, the editor of the ***Allgemeine Missions-Zeitschrift,*** Guetersloh, since 1874. Many of his works have been translated into English, Dutch, French, Swedish, and Danish. His ***Outline of the History of Protestant Missions*** (translated from the seventh German edition, 1901) is an excellent work for the beginner in this department of study.

§ 117. Select Literature of Church History.[1]

1. Introductions to Church History.

DOWLING, An Introduction to the Critical Study of Eccl. Hist. London, 1838.

FOSTER, The Seminary Method, etc. New York, 1888.

FREEMAN, The Methods of Historical Study. London, 1886.

HALL (Editor), Methods of Teaching History. Boston, 1886.

2. Smaller Manuals of General Church History.

BAUM, Kirchengeschichte fuer das evang. Haus. Second edition. 1889. With over 600 illustrations.

BLACKBURN, History of the Christian Church. Cincinnati, Ohio.

FISHER, History of the Christian Church. Sixteenth edition. New York, 1895. An excellent work containing a full bibliography.

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1 See also Introductory Chapters of the works on Church History of such writers as Gieseler, Kurtz, Mosheim, Schaff, and Stanley.

GUERICKE, Handbook of Church History. Ninth German edition. 3 vols. 1866. Translated in part by Shedd (to A. D. 1073). 2 vols. Andover, 1870.

HASE, A History of the Christian Church. New York, 1855. Contains a good bibliography.

KURTZ, Church History. 3 vols. New York, 1890. Contains a good bibliography.

MONCRIEF, A Short History of the Christian Church. Chicago, 1902. Contains a good bibliography.

MOELLER, History of the Christian Church. 3 vols. 1894—1897.

NEWMAN, Manual of Church History. New York, 1905.

SMITH, History of the Christian Church. 2 vols. New York, 1883.

SOHM, Outlines of Church History. From the eighth German edition. London, 1895.

ZENOS, Compendium of Church History. Philadelphia, 1900.

3. Larger Manuals of General Church History.

ALZOG, Manual of Universal Church History. 4 vols. London, 1888—1890. This is written by a Catholic.

DOELLINGER, A History of the Church. 4 vols. London, 1840—1842. Written by an Old Catholic.

GIESELER, A Text Book of Church History. 4 vols. 1868—1879.

MOSHEIM, Institutes of Ecclesiastical History. 3 vols. London, 1863.

NEANDER, General History of the Church. 6 vols. Boston, 1881—1882.

ROBERTSON, History of the Christian Church. 8 vols. New York, 1874.

SCHAFF, History of the Christian Church. 6 vols. New York, 1884—1892. Especially valuable in bibliography.

SHELDON, History of the Christian Church. 5 vols. New York, 1884.

4. Special Works on Ancient Christianity (100—692 A. D.).

BRIGHT, A History of the Church from 313—451. Oxford, 1860.

BURNS, The First Three Christian Centuries. London, 1884.

CHEETHAM, History of the Christian Church During the First Six Centuries. New York, 1894.

CRUTTWELL, A Literary History of Early Christianity. 2 vols. New York, 1893.

DONALDSON, The Apostolical Fathers, a critical account of their genuine writings and of their doctrines. 1874.

DUFF, The Early Church. Scribner, 1891.

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CHURCH, Chantry Priest of Barnet.
CLEMENS, Personal Recollections of Joan of Arc.
COOPER, Mercedes of Castile.
COWPER, Captain of the Wight.
ELIOT, Romola.
HELPS, Cassimir Maremma.
HOOD, The Roman Students.
JAMES, Agnes Sorrel.
LYTTON, The Last of the Barons.
LYTTON, Leila.
READE, The Cloister and the Hearth. Father of Erasmus.
SCOTT, Quentin Durward.
STEVENSON, Black Arrow.
WALLACE, The Prince of India.
YONGE, Caged Lion.
YONGE, Dove in the Eagle's Nest.

Sixteenth Century.

AINSWORTH, Tower of London.
AINSWORTH, Windsor Castle.
BESANT, For Faith and Freedom.
CHARLES, Chronicles of the Schoenberg-Cotta Family. (Reformation.)
EBERS, The Burgomaster's Wife.
HENTY, By Pike and Dyke.
HENTY, By England's Aid. (Netherlands.)
HOLT, Sister Rose. (St. Bartholomew.)

HOOD, The Spanish Brothers. (Inquisition.)
JAMES, Henry of Guise. (St. Bartholomew.)
KINGSLEY, Westward Ho.
LOVETT, Drake and the Dons.
ROBERTS, In the Olden Time. (Peasant's War.)
TROLLOPE, Catharine de Medici.
WALLACE, The Fair God. (Conquest of Mexico.)
WEYMAN, For the Cause. Henry of Navarre.
YONGE, Unknown to History.
YONGE, The Chaplet of Pearls. (St. Bartholomew.)

Seventeenth Century.

AINSWORTH, Guy Fawkes.
AUSTIN, Standish of Standish.
CHARLES, On Both Sides of the Sea.
CHURCH, With the King at Oxford.
CROCKETT, Men of the Moss-Hags.
DOYLE, The Refugees.
DOYLE, Micah Clarke.
DUMAS, The Iron Mask.
GRANT, Philip Rollo. (Thirty Years' War.)
HENTY, Orange and Green.
JAMES, Arabella Stuart.
JAMES, Heidelberg. (Thirty Years' War.)
JAMES, Richelieu.
JONES, Quaker Soldier.
KINGSTON, A True Hero. (Early Settlers of Pennsylvania.)
MacDONALD, St. George and St. Michael.
PATTERSON, Cromwell's Own.
SCOTT, Fortunes of Nigel.
SCOTT, Legend of Montrose.
SCOTT, Peveril of the Peak.
SHORTHOUSE, John Inglesant.
TYTLER, Huguenot Family.
WEBB, Pilgrims of New England.
WEYMAN, My Lady Rotha.

Eighteenth Century.

BALLANTYNE, The Cannibal Islands.
COBB, Story of the Great Czar.
DICKENS, Tale of Two Cities.

HENTY, Cornet of Horse.
HENTY, Bonnie Prince Charlie.
HENTY, With Wolfe in Canada.
HENTY, With Clive in India.
HENTY, True to the Old Flag.
HENTY, In the Reign of Terror.
JAMES, Ticonderoga.
KINGSTON, Hurricane Harry.
PORTER, Thaddeus of Warsaw.
SCOTT, Waverley.
THACKERAY, Esmond.

Nineteenth Century.

CONNOR, Black Rock.
CONNOR, The Man from Glengarry.
CONNOR, The Sky Pilot.
CONNOR, The Doctor.
DOYLE, A Study in Scarlet.
HAWTHORNE, The Marble Faun.
HENTY, In Times of Peril.
HENTY, For Name and Fame.
HENTY, With Lee in Virginia.
JAMES, The Old Dominion.
KINGSLEY, Ravenshoe. (Crimean War.)
VERNE, North Against South.

IV. HISTORY OF DOCTRINES.

§ 118. Definition.

The history of doctrines is the scientific delineation of the gradual unfolding, establishment, and development of the Christian faith so as to form a distinct system of dogmas,— of doctrines in a scientific shape. It divides the Christian faith into its particular parts or elements, and shows the transformation and changes which it has undergone under the influence of different eras. It connects historical theology with systematic or dogmatic

theology and Church History, as such, and stands to it in the relation of an auxiliary science. He alone is able to apprehend a doctrine in its vital relations who understands its historical development in the Church; and the whole of Church History may be regarded as introductory to the History of Doctrines.

So, in general, **Cave** (page 449): The history of doctrines sets forth the several forms which the system of Christian doctrine has assumed at different epochs; it also expounds the many variations of form in the individual doctrines of Christianity; it shows at the same time the changes of doctrinal opinions which have been brought about by new forms of culture or conviction; and it equally throws the strongest possible light upon the imperishable in Christian doctrine, which is rendered all the more evident, by the fluctuations of the non-essential. In short, the history of doctrines, brings the historical method, with all its force and usefulness, to bear upon the beliefs of all Christian ages and climes.

§ 119. General and Special History of Doctrines.

Many late writers have rejected the division into general and special history of doctrines, because they maintain that general and special dogmatic history act upon each other in such a way that they can not be sundered, but must be treated in their reciprocal relation to each other. But we can retain this division if we arrange the matter according to periods, the general history of doctrines then being regarded as an introduction to each period.

Cave: The former strives to present the peculiar features of each phase of the teaching of the Christian Church; the latter endeavors to pursue the historical development of each leading branch of Christian doctrine.

§ 120. Distinction Between History of Doctrines and History of Dogmas.

Many of our theologians draw a distinction between Doctrine and Dogma. A Doctrine is the conception and comprehension of truth by individuals; a Dogma is a definition of Doctrine formulated by the Church and made a law for its members, and involves the element of authority. The History of Dogmas is therefore a department of the History of Doctrine. The Dogmas of the Greek Church are contained in the Dogmatic decisions of the seven Oecumenical Councils; those of the Roman Catholic Church are contained in the decrees of the Council of Trent (1563) and of the Vatican Council; those of the Lutheran Church in their symbolical books known as the Book of Concord (1530—1580); those of the Calvinistic Churches were completed in the standards of the Westminster Assembly (1647); those of the Church of England in the 39 Articles.

§ 121. Division of the History of Doctrines into Periods.

To the division of the history of doctrines by periods, a different principle is to be applied from that which controls the divisions of general Church History. Here we are not to have regard so much to that which has weight for the whole church, as to that which influences doctrine by giving to it a new direction. The eras here are marked by the dominant dogmatic spirit.

§ 122. Progress of the Development of Christian Doctrines.

We can trace the origin and development of every article of Christian faith. In the Nicene and Post-Nicene age, the doctrines of the Trinity and of the Person of Christ were developed; in the time of Augustine the doctrines

of Sin and Grace; in the days of Luther and the Reformers, the doctrines of Faith, Justification and the Work of the Holy Spirit; and in the present age, the doctrines discussed under The Last Things.

§ 123. Correct Treatment of the History of Doctrines.

That treatment of the history of doctrines is alone correct which from the true essential character of the doctrine, not only shows the mutations in the determination of doctrines, but also brings to view that which underlies and conditions these changes. We study effects to reach causes, we ponder on causes to comprehend effects. The historic tact or sense is necessary as a foundation of their theological character.

§ 124. Select Literature.

1. History of Doctrines in General.

CRIPPEN, T. G. A Popular Introduction to the History of Christian Doctrine. Edinburgh, 1883. Follows the topical order, and contains several valuable appendixes.

CUNNINGHAM, WILLIAM. Historical Theology. 2 vols. Edinburgh, 1864. Third edition. 1870. In the form of lectures. A review of the principal doctrinal discussions in the Christian Church since the Apostolic Age.

FISHER, G. P. History of Christian Doctrine. New York, 1896. Especially rich in modern English and American Theology.

HAGENBACH, K. R. A History of Christian Doctrines. Translated from the fifth and last German edition, with additions from other sources. With an introduction by E. H. Plumptre, D. D. 3 vols. Edinburgh, 1883. Very valuable for its literature and its citations from authorities. It has a permanent value. The American edition of Hagenbach, edited by Henry B. Smith and published in 1861 (2 vols.) is still valuable on account of its additions.

HARNACK, A. Outlines of the History of Dogma. Translated by E. K. Mitchell. New York, 1893.

NEANDER, A. History of Christian Dogmas. Edited by Jacobi. Translated by Ryland. 2 vols. London, 1878. Still valuable.

SCHMID, H. Lehrbuch der Dogmengeschichte. Third edition. 1877.

SEEBERG, R. Textbook of the History of Doctrines. Revised (1904) by the Author. Translated by Charles E. Hay. 2 vols. Lutheran Publication Society. Philadelphia, Pa., 1905. This is the best work in English. It is scientific, scholarly, complete in its bibliography and gives the full literature on Special Doctrines.

SHEDD, W. G. T. A History of Christian Doctrine. 2 vols. New York, 1872.

THOMASIUS, D. Die christliche Dogmengeschichte. 2 vols. Erlangen, 1876.

2. Works on Special Topics.

IN GENERAL.

DONALDSON, J. Critical History of Christian Literature and Doctrine to the Nicene Council. 3 vols. 1866.

MANSEL, H. L. Gnostic Heresies of the First and Second Centuries. London, 1876.

SCOTT, H. M. Nicene Theology. Chicago, 1896.

NEWMAN, J. H. The Arians of the Fourth Century. Seventh edition. London, 1890.

DORNER, I. A. History of Protestant Theology. 2 vols. Edinburgh, 1871.

LICHTENBERGER, F. History of German Theology in the Nineteenth Century. Translated and edited by W. Hastie. Edinburgh, 1889.

FRANK, F. H. R. Geschichte und Kritik der neueren Theologie. Erlangen, 1894.

THE DOCTRINE OF GOD.

BURTON, E. Testimony of the Anti-Nicene Fathers to the Doctrine of the Trinity and of the Divinity of the Holy Ghost. Oxford, 1831.

SWEETE, H. B. Early History of the Doctrine of the Holy Spirit. Cambridge, 1873.

SWEETE, H. B. On the History of the Procession of the Holy Spirit to the Death of Charlemagne. Cambridge, 1876.

LUTHARDT, C. E. Die Lehre vom freien Willen u. s. w. in ihrer geschichtlichen Entwicklung dargestellt. Leipzig, 1863.

MOZLEY, J. B. A Treatise on the Augustinian Doctrine of Predestination. London, 1878.

THE DOCTRINE OF MAN.

ZOECKLER, O. Die Lehre vom Urstand des Menschen. Guetersloh, 1880.

CHRISTOLOGY.

BURTON, E. Testimony of the Ante-Nicene Fathers to the Divinity of Christ. Oxford, 1829.

DORNER, I. A. History of the Development of the Doctrine of the Person of Christ. 5 vols. Edinburgh, 1868—1872.

SOTERIOLOGY AND PNEUMATOLOGY.

BUCHANAN, J. The Doctrine of Justification, etc. Edinburgh, 1867.

BRUCE, A. B. The Humiliation of Christ. New York, 1887.

RITSCHEL, A. A Critical History of Justification and Reconciliation. Edinburgh, 1872.

HUIDEKOPER, F. The Belief of the First Three Centuries Concerning Christ's Mission to the Underworld. Fourth edition. New York, 1882.

ECCLESIOLOGY.

DALE, J. W. Christic and Patristic Baptism. Philadelphia, 1874.

EBRARD, A. Das Dogma vom heiligen Abendmahl und seine Geschichte. 2 vols. Leipzig, 1846.

HOEFLING, J. F. W. Das Sakrament der Taufe, dogmatisch und historisch u. s. w. 2 vols. Erlangen, 1848.

PUSEY, E. B. The Real Presence, the Doctrine of the English Church, etc. Oxford, 1870.

HEBERT, CHAS. The Lord's Supper, Uninspired Teaching from A. D. 74—1875. 2 vols. London, 1879.

McELHINNEY, J. J. The Doctrine of the Church, a Historical Monograph, with a Bibliography of the Subject. Philadelphia, 1871.

WALL, WM. The History of Infant Baptism. 2 vols. New edition. 1862.

ESCHATOLOGY.

ALGER, W. R. A Critical History of the Doctrine of a Future Life. Tenth edition. With a complete bibliography, by Ezra Abbot. Boston, 1878. This bibliography comprises 4,977 books.

For works on special topics in German see especially the work of Seeberg mentioned on the previous page.

V. PATRISTICS.

§ 125. Definition.

What the Church taught we know mainly from two sources,—her great teachers and her confessions. We are left to infer in the main what the people held from what was taught them. We suppose, not without ground, that what the teachers believed when they were yet in the laity, they taught when they entered the ministry; and again, that the people believed what their teachers taught, i. e., what these had learned and believed as scholars. The home is as certainly the home of primary faiths, as the places of theological instruction are the schools of the dogmas. The part of theology which affords us a more accurate acquaintance with the lives, the doctrines, and the writings of the great early teachers, is called ***Patristics,*** and enters into the circle of the studies connected with the history of dogmas, though not itself, strictly speaking, a part of that history.

§ 126. Distinction Between Patristics and Patrology.

Patristics or Patrology is a name which embraces what is very difficult to bring into one special department with a scientific limitation. This difficulty arises partly from the very fact that the very definition of a Father of the Church is unfixed, the notion being arbitrarily determined and therefore difficult to settle, and partly because the materials of Patristics are presented in such a variety of ways,—in literary history, in monographs of Church History,—so that only a part remains as a subordinate element in the history of dogmas.

If we draw a distinction between Patristics and Patrology, the former refers more especially to the doctrinal teaching of the Fathers, and the latter to their external history and lives.

§ 127. Divisions.

Under the designation Church Fathers we include not only the Apostolical Fathers, but also other teachers and authors who made contributions to the development of Christian doctrine, closing with Gregory the Great (*d.* 604) in the West, and with John of Damascus (*d.* after 754) in the East.

Patristics embraces:

1. ***The Apostolic Fathers,*** who were the immediate disciples of the Apostles, and who flourished at the end of the first century and the beginning of the second. Among them are Clement of Rome (*fl.* 95), the author of ***The Epistle to Diognetus*** (*fl.* before 150 A. D.), Polycarp of Smyrna (*d.* 155), Ignatius of Antioch (*d.* 107), Barnabas (*fl.* before 120 A. D.), Papias of Hierapolis (*fl.* 150), Hermas of Rome (*fl.* 130), and the author of ***The Teaching of the Twelve Apostles*** (*fl.* before 150).

2. ***The Ante-Nicene Fathers,*** or the Apologists and Theologians of the second and third centuries.

a) Greek Church: Aristides (117—137), Justin Martyr (born in Palestine, ***died*** at Rome, 166), Melito of Sardis (*fl.* 170), Athenagoras of Athens (*fl.* 175), Theophilus of Antioch (*d.* 181), Irenaeus of Smyrna (afterwards of Lyons, Gaul, *d.* 202), Clement of Alexandria (*d.* 220), Hippolytus of Rome (*fl.* 235), Origen of Alexandria (afterwards of Caesarea, *d.* 254), Gregory Thaumaturgus of Neo-Caesarea (*d.* 270), Methodius of Patara in Lycia (afterwards of Tyre, *d.* 311) and Lucian of Antioch (*d.* 311). Of these,

Irenaeus is the soundest theologian, Origen the greatest thinker and scholar.

b) Latin Church: Tertullian of Carthage (*d.* 220), Cyprian of Carthage (*d.* 258), Minucius Felix (*fl.* about 220), and Arnobius (*fl.* 303). Of these Tertullian is the most vigorous writer, and Cyprian the typical High Churchman.

3. ***The Nicene Fathers*** of the fourth century.

a) Greek Church: Eusebius of Caesarea ("the father of church history," *d.* 340), Athanasius of Alexandria ("the father of orthodoxy," *d.* 373), Gregory of Nazianzum (*d.* 390), Gregory of Nyssa (*d.* 395), Basil the Great of Caesarea (*d.* 379), Cyril of Jerusalem (*d.* 386), John Chrysostom of Antioch (*d.* 407), and Epiphanius of Cyprus (*d.* 403).

b) Latin Church: Hilary of Poictiers (*d.* 366), and Ambrose of Milan (*d.* 397).

4. ***The Post-Nicene Fathers.***

a) Greek Church: Cyril of Alexandria (*d.* 444), Theodoret of Cyrrhus (*d.* 457), John of Damascus (*d.* 754).

b) Latin Church: Jerome of Dalmatia (*d.* in Palestine 420), Augustine of Hippo (*d.* 430), Leo the Great (*d.* 461), Gregory the Great (*d.* 604).

§ 128. The Value of the Study of Patristics.

It is important that we become acquainted with the principal writings of the great Fathers of the Church, especially when we wish to become acquainted with the development of doctrines. They were the first apologists, the first controversialists and the first commentators. Patristic studies have been mainly cultivated by the Roman Catholic and Anglican scholars, but every pastor ought to read some of the select works of the Fathers, especially of the Apostolic Fathers.

§ 129. The Church Fathers Arranged Geographically.

It may be of some service to the student to present a list of the most important Church Fathers, arranged geographically as well as chronologically.

1. PALESTINE.

Eusebius of Caesarea...*d.* 340
Cyril of Jerusalem.....*d.* 386
John of Jerusalem.....*fl.* 400
Sozomen, the historian .*fl.* 425
Sophronius of Jerusalem *fl.* 635

2. SYRIA, MESOPOTAMIA, AND THE EAST.

Ignatius of Antioch.....*d.* 107
Theophilus of Antioch ..*d.* 181
Lucian of Antioch .....*d.* 311
Eusebius of Emesa .....*fl.* 350
Titus of Bostra in Arabia *fl.* 365
Ephraem of Edessa.....*d.* 379
John Chrysostom of Antioch .....*d.* 407
Nestorius of Antioch....*d.* 440
Theodoret of Cyrrhus...*d.* 457
John of Damascus.....*fl.* 750

3. ASIA MINOR.

Papias of Hierapolis....*fl.* 150
Polycarp of Smyrna ....*d.* 155
Melito of Sardis .....*fl.* 170
Irenaeus of Smyrna (afterwards of Lyons, Gaul) *d.* 202
Gregory Thaumaturgus of Neo-Caesarea.....*d.* 270
Methodius of Patara in Lycia (afterwards of Tyre) *d.* 311
Lactantius of Nicomedia (afterwards of Treves, Gaul).....*fl.* 325
Eusebius of Nicomedia .*d.* 342
Marcellus of Ancyra....*fl.* 350
Basil the Great of Caesarea.....*d.* 379
Apollinaris of Laodicea *fl.* 380
Gregory of Nazianzum..*d.* 390
Gregory of Nyssa.....*d.* 395
Theodore of Mopsuestia *d.* 428

4. NORTHERN AFRICA.

Tertullian of Carthage..*d.* 220
Cyprian of Carthage....*d.* 258
Augustine of Hippo....*d.* 430

5. EGYPT.

Clement of Alexandria.*d.* 220
Origen of Alexandria (afterwards of Caesarea) *d.* 254
Sabellius of Ptolemais..*fl.* 260
Dionysius of Alexandria *fl.* 260
Arius of Alexandria....*fl.* 336
Athanasius of Alexandria*fl.* 373
Didymus of Alexandria.*d.* 395
Cyril of Alexandria.....*d.* 444

6. GREECE AND CONSTANTINOPLE.

Dionysius the Areopagite of Athens ..... *fl.* 90
Athenagoras of Athens . *fl.* 175
Macedonius of Constantinople ..... *fl.* 360
Epiphanius of Cyprus .. *d.* 403
Socrates of Constantinople ..... *fl.* 445
Eutyches of Constantinople ..... *fl.* 445

7. DALMATIA AND MOESIA.

Ulfilas, bishop among the Goths..... *fl.* 385
Jerome of Dalmatia (*d.* in Palestine) 420

8. ITALY.

Clement of Rome ..... *fl.* 95
Hermas of Rome..... *fl.* 130
Justin Martyr (born in Palestine, *d.* at Rome).. 165
Hippolytus of Rome.... *fl.* 235
Novatian of Rome..... *fl.* 250
Ambrose of Milan ..... *d.* 397
Rufinus of Aquileia..... *d.* 410
Leo the Great (bishop) . *d.* 461
Gregory the Great (bishop) ..... *d.* 604

9. FRANCE AND GERMANY.

Hilary of Poictiers..... *d.* 366
Vincent of Lerins..... *d.* 450
Gennadius of Marseilles *fl.* 500
Gregory of Tours ..... *d.* 594

10. THE BRITISH ISLES.

Pelagius, a Briton..... *fl.* 420
Patrick, the Apostle of Ireland ..... *fl.* 475
Columba, the Apostle of the Picts ..... *d.* 597
Bede, the Venerable.... *d.* 735
Boniface, the Apostle of the Germans ..... *d.* 754

11. SPAIN.

Isidore of Seville..... *d.* 636

This table is based upon a similar one by Crippen in an Appendix to his **History of Christian Doctrine.**

§ 130. Select Literature.

Patristic literature is exceedingly rich. For the most important works on Patristics see especially the literature cited in my "Introduction to Dogmatic Theology" (second edition, pp. 144—165). Also the literature under Church History in this volume under ***Special Works of Ancient***

Christianity (pp. **71**—72), under *Auxiliary Works, including Sources* (pp. 78—79), and under *Biographies of Leaders of the Church* (pp. 82—85).

1. Introductory Works.

SWETE, H. B. Patristic Study. Third edition. London, 1904.

This work ought to be read first of all, as it contains an excellent guide to the whole subject, with a full list of books, both as to original editions and translations.

STEARNS, W. N. A Manual of Patrology. With an introduction by Thayer. New York, 1900. An excellent bibliography.

CRUTTWELL, C. T. A Literary History of Early Christianity, etc. 2 vols. New York, 1893.

SMITH & WACE. Dictionary of Christian Biography, etc. 4 vols. Boston, 1877. Nothing superior. Covers a multitude of volumes.

KRUEGER, G. History of Early Christian Literature in the First Three Centuries. New York, 1879.

DONALDSON, JAMES. The Apostolical Fathers. A critical account of their genuine writings and of their doctrines. London, 1874.

2. Original Editions.

LIGHTFOOT, J. B. The Apostolic Fathers. Revised texts, with short introductions and English translations. Edited by Harmer, 1893.

Probably the best of the many editions of the Apostolic Fathers. Other good editions are by Jacobson, Gebhardt, Harnack, and Zahn.

MARCH, F. A. (Editor). Douglas Series of Christian Greek and Latin Writers. 5 vols. New York.

These volumes cover Justin Martyr, Athenagoras, Select writings of Tertullian, Eusebius, and Latin Hymns.

3. English Translations.

ANTE-NICENE FATHERS. 10 vols. New York.

The tenth volume contains a complete bibliographical synopsis, which is invaluable to the student.

NICENE AND POST-NICENE FATHERS. First series. 14 vols. New York.

NICENE AND POST-NICENE FATHERS. Second series. 14 vols. New York.

For further information we would refer to the works of Swete and Stearns.

VI. SYMBOLICS.

§ 131. Definition.

In the broader sense Symbolics comprehends the science of the rise, the nature, and the contents of all those public confessions in which the Church presents a summary of her doctrines, and which at a particular time and under definite forms she has thrown forth as the banner of her faith.

In the narrower sense the word means the knowledge of the distinctive doctrines which, especially since the Reformation, separate dogmatically the different parts of the Church from one another. In this is especially brought out the antithesis between Roman Catholicism and Protestantism, and the subordinate antitheses which are connected with the main ones. If in the presentation and illustrations of these antitheses the purely historic interest predominates, symbolics becomes an integral part of the history of dogmas; if the dogmatic-polemic interest predominates, symbolics is drawn into the current of comparative dogmatics and of polemics. It is perhaps best to consider it in connection with history, as a historical science; but in this shape also, it is a necessary auxiliary to dogmatics and a means of transition to it.

§ 132. Distinction Between Historical and Comparative Symbolics.

We may draw a distinction between the two: In Historical Symbolics we give an account of the origin and rise of the creeds, and the causes that led to their formation as well as their development until they were

officially acknowledged by the various branches of the Christian Church.

In Comparative Symbolics, on the other hand, we have a comparative survey of the various dogmas acknowledged by the different denominations and sects forming separate bodies.

§ 133. Classification of Creeds.

The creeds may be divided into the following classes:

1. The Oecumenical creeds.

The three oecumenical creeds (the Apostles', the Nicene, and the Athanasian [1]) are acknowledged by the Greek, the Latin, and the Evangelical Protestant Churches, and form a bond of union between them.

2. The Distinctive Creeds of the Greek Church.

The Greek Church adopts the doctrinal decisions of the seven oldest oecumenical Councils, [2] laying especial stress on the Nicene Council, and the Nicene Creed as enlarged at Constantinople (381), and indorsed at Chalcedon (451), without the Latin ***Filioque.*** This creed is the basis of all Greek Catechisms and systems of theology. Besides this oecumenical creed, the Greek Church acknowledges three other confessions, which define her position against Romanism and Protestantism: 1) the "Orthodox Confession" or Catechism of Peter Mogilas (1643), a catechetical exposition of the Nicene Creed, the Lord's Prayer and Beatitudes, and the Ten Commandments; 2) the

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1 For a brief history of the origin and development of these creeds, see my **Introduction to Dogmatic Theology.** Second edition, pp. 108—111.

2 1. Nicea, 325. 2. Constantinople, 381. 3. Ephesus, 431. 4. Chalcedon, 451. 5. Constantinople (II), 553. 6. Constantinople (III), 680. 7. Nicea (II), 787.

Decrees of the Synod of Jerusalem, or the Confession of Dositheus (1672); and 3) the Longer Catechism of Philaret (Metropolitan of Moscow), adopted by the holy Synod, and generally used in Russia since 1839. This last is now the most authoritative doctrinal standard of the Greek-Russian Church, and has practically superseded the Catechism of Mogilas.[1]

3. The Distinctive Creeds of the Roman Catholic Church.

Roman Catholicism proper dates from the Council of Trent (1543—63). The doctrinal standards of the Roman Catholic Church are of three classes: 1) the three oecumenical Creeds, with the insertion of ***Filioque;*** 2) the Tridentine Creeds (a) Canons and Decrees of the Council of Trent, 1564; b) the Creed of Pius IV, 1564; c) the Roman Catechism, 1566); and 3) the modern doctrines of the Immaculate Conception of the Virgin Mary (1854), and of the Infallibility of the Pope (1870).

4. The Lutheran Confessions.

The Doctrinal Confessions of the Lutheran Church are contained in the "Book of Concord," published in 1580 and consists of the following separate works: 1) the three oecumenical creeds; 2) the Augsburg Confession, 1530; 3) the Apology, 1532; 4) the Smalcald Articles, 1537; 5) the Small Catechism of Luther; 6) the Larger Catechism of Luther; 7) the Formula of Concord, 1580.[2]

5. The Reformed Confessions (mostly Calvinistic).

Among these ***Schaff*** classes 1) the Second Helvetic Confession, 1566; 2) the Heidelberg Catechism, 1563;

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[1] For an English translation by Blackmore, see Schaff's **Creeds of Christendom,** vol. 2, pp. 445—542.

[2] For a history of these creeds see my **Introduction to Dogmatic Theology,** second edition, pp. 112—124.

3) the Gallican Confession, 1559; 4) the Belgic Confession, 1560; 5) the 39 Articles of the Church of England, 1562; 6) the First and Second Scotch Confessions, 1560 and 1581; 7) the Canons of the Synod of Dort, 1619; 8) the Westminster Confession, and Larger and Shorter Catechisms, 1647.

Schaff adds: "The term Reformed is wider than the term Calvinistic and embraces several modifications. Calvinism is not the name of a Church, like Lutheranism, but of a theological school."

6. Creeds of Evangelical Churches organized since the Reformation.

Among these we may name the Arminians, Baptists, Congregationalists, Methodists, Moravians, and others. All these differ from the older Protestant Confessions in some points of doctrine.

7. Sects which radically dissent from the Evangelical doctrines of the Reformation.

Their names are numerous, running through the whole alphabet, beginning with the Adventists and Christian Scientists and ending with the Spiritualists, Swedenborgians, Unitarians, Universalists, and Zionists.

§ 134. Comparative Symbolics.

The Evangelical Protestant Creeds are either Lutheran or Reformed. The Reformed Creeds belong to different nationalities (England, Scotland, Ireland, France, Switzerland, Holland, Germany, United States) and are very numerous, but are all moulded by one general type, with a recognized consensus of doctrine. For the convenience of the student we will give, in alphabetical order, a brief sketch of the most important denominations (including sects and bodies not evangelical), describing their principal characteristics.

Adventists, a body of Christians who believe in the speedy advent or second coming of the Lord Jesus Christ. They generally practice adult immersion, believe in the ultimate annihilation of the wicked, and the sleep of the dead until the final judgment.

Anabaptists ("to baptize again") is the name applied during the 16th century to a fanatical sect in Germany and Switzerland, who agreed in discarding infant baptism, and in rebaptizing adults who professed Christianity. They did not, as a general thing, insist that immersion only is valid baptism. The name is repudiated by modern Baptists, since they regard the immersion of a believer as the only valid baptism, and maintain that they do not rebaptize. (See **Baptists, Mennonites.**)

Anglican Church, referring to the **Church of England,** sometimes used as a collective name for all **Episcopalians.**

Anglo-Catholics, a party of High Church Anglicans (Episcopalians) often called **Puseyites,** known also as **Tractarians.** They emphasize the four "Catholic Principles": Apostolic succession, baptismal regeneration, the Real Presence in the Eucharist, and the authority of tradition.

Arminians, (after Arminius, 1560—1609), known also as **Remonstrants** (since 1610), a party in the Reformed Church, originating in Holland, who repudiate the "Five Points" of **Calvinism,** especially predestination. Originally Arminianism simply meant the assertion of universal grace and conditional election, but gradually it came to denote a much more comprehensive tendency to liberality of doctrine. The "Five Articles of Arminianism"[1] appeared in 1610. The greatest influence of Arminianism is now seen in **Wesleyan Methodism,** which has very nearly the exact theology of Arminius himself.

Arminianism, Wesleyan, is the doctrinal system of the Wesleyans in England, and of the Methodists in America. It teaches: 1) that by virtue of the universal atonement of Christ, and the general distribution of the Holy Spirit, man, **if he chooses,** may through the appointed means, lay hold upon the salvation of the Gospel; 2) that man does not save himself, but only consents to be saved of God,—that the penitence and faith involved in conversion are indeed potentially the gift of God, but their actual use and exercise are the conscious, voluntary, and personal act

1 They are given in full in Schaff's **Creeds of Christendom,** volume 3, pp. 545—549, and in Schaff—Herzog Encyclopedia. (First edition.)

of the man himself; 3) that the free grace of God is able to remove entirely the innate depravity of the human heart during this present life.

Baptists, a general name given to a body of Christians, who maintain that immersion is an essential condition of valid baptism. The **Regular** or **Calvinistic Baptists** number about three millions in the U. S. They reject infant baptism, and maintain that professed believers only should receive baptism. They refuse to allow other Christians to participate in the Lord's Supper, on the ground of their not being baptized, valid baptism involving the immersion of the believer. The statement of doctrine most highly regarded by the Baptists in the U. S., is what is known as the **Philadelphia Confession of Faith** (1742), a modification of the **Westminster Confession** (1647), with such changes as suit the Baptist views on Church Polity and on the subjects and mode of baptism. The **Freewill Baptists** (known also as **Free Baptists, General Baptists, Separate Baptists**) are Arminian in doctrine, rejecting unconditional election, maintaining the doctrine of a free will, involving man's ability to choose or refuse to accept Christ, and practicing open communion. The **Seventh-Day Baptists** maintain that the seventh day of the week should be observed as the Sabbath. They were formerly known as **Sabbatarian Baptists.** The **Tunkers** or **Dunkers** (known also as **German Baptists, "The Brethren"**) differ from other Baptists in that they believe in an unpaid ministry, have eccentric notions about dress, account oaths and war to be sinful, celebrate feet-washing, etc.

The **Campbellites** (known also as **Disciples of Christ** or **Christians**) repudiate all creeds or formulas of faith, reject the terminology of theology, and plead for the Bible alone, using simply the language of Scripture. They also hold that immersion is the only Scriptural baptism. The **Hardshell** Baptists are opposed to Missions, and the peculiarities of the **Six-Principle** Baptists depend on their interpretation of Heb. 6: 1—3.

Broad Church, a party in the Church of England of a liberal tendency, represented by such men as Arnold, Hare, Maurice, Kingsley, and Stanley.

Calvinism, a term used to designate the doctrinal system of Calvin. The five points of Calvinism are: 1) unconditional election; 2) limited atonement, designed for the elect alone; 3) the total moral inability of the will; 4) irresistible grace; and 5) the

perseverance of the saints. The term **Calvinism** does not designate as such a church or denomination, but rather a theological mode of thinking in the **Reformed Church.** The Reformed confessions are either **Zwinglian** or **Calvinistic.** The theology and church polity of Calvin is manifest in the leading Confessions of the Reformed Churches, especially in the **Second Helvetic** (1566), the **French** (1559), the **Belgic** (1561, revised at the Synod of Dort, 1619), and the Scotch Confessions (1560), in the **Lambeth Articles** (a Calvinistic Appendix to the Thirty-nine Articles, 1595), the Irish Articles (1615), the Canons of Dort (1619) and the Westminster Confession (1647).

Christian Scientists, a name given to the followers of Mrs. Eddy, who founded this sect in 1886, and has now many adherents. Christian Science has a twofold character, the one medical and metaphysical, the other theological. In Mrs. Eddy's authoritative book, **Science and Health,** a long chapter is devoted to the "Science of Being", but her thoughts are so poorly digested, and so illogically arranged, that it is impossible to define exactly her ideas of **Being,** but the drift seems to be that nothing exists except Mind. Her favorite formula is

> I, I, I, I, itself, I,
> The inside and outside, the what and the why,
> The when and the where, the low and the high,
> All I, I, I, I, itself, I.

The other side of Christian Science is theological. Christ is not a person, but a divine principle; **atonement** is not brought about by the shedding of blood from the veins of Jesus, but His outflowing sense of life, truth and love; there is no **death,** it is but an illusion; there is no **devil,** neither a person, nor a principle. **Evil** and **Sin** are no realities. "There is nothing either good or bad, but thinking makes it so."

Church of England, the established Church of England, which adopts as its creed the Thirty-nine Articles (1563 and 1571), together with the Book of Common Prayer. There are three parties in this church: 1) the **High-Church,** which lays emphasis upon the exclusive right of episcopacy and apostolical succession, and practices an advanced ritual: 2) the **Low-Church,** which holds strictly to the Thirty-nine Articles, denies episcopacy to be of the essence of the Church, and renounces the so-called ritualistic

practices; 3) the **Broad-Church,** which represents a liberal movement in doctrine and practice.

Congregationalism (see **Independents**) denotes a system of church government, and may be adopted by denominations holding most diverse views of doctrine. In fact this system has been adopted not only by the Congregationalists, but also by Calvinists and Arminians, by Baptists, by Socinians, Universalists, and Unitarians. The distinguishing principles of the **Congregationalists** are: 1) that the individual church has the right to elect and ordain its own pastors and to maintain discipline; 2) that in respect to internal administration, each church is independent of all other churches, and equally independent of state control; 3) each church has its own articles of belief, which with greater or less fulness indicate the system of doctrine taught from the pulpit and accepted by the members. Some churches have taken as their standards the **Savoy Declaration** of 1658 (the **Westminster Confession** of 1647, with modifications and changes), as approved in the Synod of Boston, 1680, and in the Synod at Saybrook, 1708, but the creeds in common use are much briefer, and for the most part so framed as to be acceptable to Christians generally. Various attempts of late have been made to simplify the Creed of the Congregationalists, at Boston in 1865, at Oberlin in 1871, and at St. Louis, 1880 (the committee appointed at this council publishing the new creed in 1884).

Cumberland Presbyterian Church, a branch of the Presbyterian Church, Calvinistic in doctrine, with the exception of the doctrine of predestination. They reject: 1) eternal reprobation; 2) an atonement limited to the elect; 3) the salvation of only elect infants; 4) the limitation of the operations of the Spirit to the elect. With the exception of these points they accept the Westminster Confession of 1647.

Dutch Reformed Church, known also as the **"Reformed Church in America"**, called **Dutch,** because descended from Holland and inheriting its religious type, **Reformed,** because Calvinistic in doctrine. The Church accepts the oecumenical creeds, the Belgic Confession (1561), and the Canons of Dort (1619). It requires the Heidelberg Catechism (1563) to be regularly explained from the pulpit on the Lord's day, so that the whole is completed in at least four years.

Episcopalians, (see **Church of England**) a name given to members of the Protestant Episcopal Church in the United States.

Evangelical Association (known also as **Albrights,** and **German Methodists**), a body of Christians, chiefly of German descent, in doctrine, form of government, and mode of worship, agreeing with the Methodist Episcopal Church.

Evangelical Union (known also as **Morisonians**), a body of Scotch Independents, followers of James Morison. The doctrine confessed by the churches (some 90) resembles in general that held by the Congregational Churches of Scotland, and the Cumberland Presbyterian Church of this country.

Free Church of Scotland, one of the Presbyterian Churches of Scotland, which separated from the State Church in 1843, but has lately united with the United Presbyterian Church of Scotland. Its distinctive principles are: 1) the right of the congregation to choose its own pastor; 2) the right to regulate all purely spiritual and ecclesiastical affairs.

Friends or Quakers, a religious society, followers of George Fox (d. 1690). They reject creeds, renounce the use of the Sacraments, and teach that the Holy Spirit directly operates upon the soul, and they therefore rely on this inward divine light for guidance. Their religion may be described as a mystical spiritualism. There are two parties among them, one called the "Orthodox" or "Friends," the other, which is of a more liberal tendency, the "Hicksites" or "Quakers."

German Reformed Church, a denomination which traces its origin to the period of the Reformation, and occupies a mediating position between Calvinism and Lutheranism. The principle doctrinal confession of this denomination is the **Heidelberg Catechism** (1563).

Huguenots, a name given to the Reformed or Calvinistic Church of France, since 1560.

Independents (see **Congregationalism**), the name given to **English Congregationalists.**

Irvingites, known also as the **Catholic Apostolic Church,** a sect founded by Edward Irving (d. 1834). In worship they are highly ritualistic, in organization hierarchical, in doctrine eclectic. They are the highest of High-Churchmen, and have most sympathy with the Episcopal Church.

Lutheranism, the system of faith and life taught in God's Word and confessed in the Augsburg Confession and in the Creeds consonant with it (**Book of Concord**). Among the prominent Confessional Lutheran Theologians in Germany, of the 19th century, may be mentioned Claus Harms (d. 1855), Hoefling (d. 1853), Sartorius (d. 1858), Rudelbach (d. 1862), Vilmar (d. 1868), Wuttke (d. 1870), Loehe (d. 1872), Thomasius (d. 1875), Guericke (d. 1878), Harless (d. 1879), Philippi (d. 1882), Keil (d. 1888), Kliefoth (d. 1895), Delitzsch (d. 1890), Caspari (d. 1892), Harnack (d. 1889), Dieckhoff (d. 1896), Luthardt (d. 1902), Zezschwitz (d. 1886), Frank (d. 1894), and Zoeckler. The Lutheran Church in this country represents three tendencies: 1) Strictly confessional, combined with a strong testimony against all unionistic tendencies, opposed to pulpit and altar fellowship, to chiliastic doctrines and secret societies (**Synodical Conference**); 2) Confessional but conservative (**General Council**); 3) Melanchthonian, but with growing elements of a more confessional character (**General Synod**).

Mennonites, a sect founded by Menno Simons (d. 1559), quite numerous in the U. S., who reject infant baptism, but do not immerse, baptizing adults by pouring. Some of them adopt feet-washing in connection with preparation for the Lord's Supper. They are rigid in discipline, plain in dress, and make many friends by their simple life and thrifty habits.

Methodism, the religious system of the Methodists. Wesley was Arminian, and his followers are universally such (see **Arminians, Arminianism**). The **Wesleyan Methodists** is the title of the British parent body. The **Calvinistic Methodists** arose from a difference between Whitefield and Wesley respecting the Calvinistic doctrines, Whitefield being a thorough Calvinist. The Calvinistic Methodists are now organized in two denominations, 1) in what is known as **Lady Huntingdon's Connection,** and 2) the **Welsh Calvinistic Methodists,** which last is Presbyterian in doctrine and polity, and is a member of the Presbyterian Alliance.

The **Primitive Methodists** (founded by Lorenzo Dow in 1807) are distinguished by their simplicity in dress, manners, and living, lay great stress on out-door preaching, license women to preach, and labor especially among the neglected classes of England.

In the U. S. **Methodism** is principally known under the title of the **Methodist Episcopal Church.** The English Methodists have neither bishops nor deacons, but in this country the chief administration is generally placed in the hands of bishops, but episcopacy is regarded as an office, not as an order. There are many branches of Methodism in America, some non-Episcopal, as the **Methodist Church of Canada,** the **Methodist Protestants,** the **American Wesleyan Association,** the **Independent Methodists,** the **Free Methodists,** etc.; others, and by far the larger number, are Episcopal, as the **Methodist Episcopal, Methodist Episcopal, South, African M. E. Zion, United Brethren, Colored M. E., Evangelical Association, etc.**

Moravians, known also as the **United Brethren,** a resuscitation in a new form of the **Bohemian Brethren** of the 16th century. Zinzendorf (d. at Herrnhut, 1760) gave shape to the doctrinal and ecclesiastical development of the movement and adopted Spener's idea of establishing **ecclesiolae in ecclesia.** This system of exclusivism is now undergoing a change and has been given up in America since 1856. The ministry consists of bishops, presbyters, and deacons, and the bishops only have the power of ordaining. The doctrine of the Church is set forth in its Catechism, its Easter Morning Litany, and its Synodical Statutes. In their doctrines they closely approximate those of the Lutheran Church, laying especial stress on the person and work of Christ. The Moravians, above all others, have been noted for their mission work.

Mormons, known also as **Latter-Day Saints,** a set of fanatics, having their headquarters in Utah. Their two sacred books are "The Book of Mormon," and "The Book of Doctrine and Covenants." They also profess to accept the Bible. They practice immersion, teach that God exists in the form of a man, are Arians, making Christ the Son of God but of another substance from the Father, deny the personality of the Holy Ghost, believe in the pre-existence of human spirits, are millenarians, believing that Christ will reign with his saints on earth for a thousand years, and practice polygamy.

Old-Catholics, a body of seceders from the Roman Catholic Church under the lead of Dr. Doellinger, since 1870. They oppose especially the dogma of papal infallibility. They are most in sympathy with the High Church party of the Episcopal Church,

but still retain the mass and most of the doctrines and ceremonies of the Roman Catholic Church.

Plymouth Brethren, known also as **Darbyites,** since 1827, lay much stress on the personal presence of the Holy Ghost, and in general hold the great fundamental truths of Christianity, seeking **to keep the unity of the Spirit.**

Presbyterianism, a term used to designate a doctrinal system, as well as a form of government. Its principal confessions are the Canons of Dort (1619), the Confession and Catechisms of the Westminster Assembly (1647), and the Heidelberg Catechism (1563). The doctrines of the Presbyterian Churches are Protestant in contradistinction to Romanism, Trinitarian as opposed to Arianism and Socinianism, and Calvinistic as opposed to Arminianism.

The Presbyterian Church is divided into many groups, both abroad and in this country. In Scotland the Presbyterian Church is the established State Church since 1560, but many Presbyterian bodies have separated from the Established Church, as the **Free Church of Scotland,** the **Cameronians,** and the **United Presbyterian Church.** Of late the **Free Church** and the **United Presbyterian** have united. There are two Presbyterian bodies in England, one of which is closely related to the "Free Church of Scotland," and the other is a branch of the "United Presbyterian Church of Scotland." On the Continent all the "Reformed Churches," in contradistinction to the "Lutherans," have Presbyterian polity.

In the United States we have various groups, as the Presbyterian Church, North, the Presbyterian Church, South, the Reformed Church in America, Reformed Church in the U. S., United Presbyterian Church, etc.

Reformed, a name applied to all Zwinglian and Calvinistic Churches, in contradistinction to the Lutheran Church.

Reformed Episcopal Church, a body which seceded from the Protestant Episcopal Church in the U. S., in 1873. It is a reaction against the Anglo-Catholic movement in the Episcopal Church. The church holds to "the doctrines of grace **substantially** as they are set forth in the Thirty-nine Articles," — recognizes but two orders in the ministry, the presbyterate and the diaconate, the episcopate being regarded as an office, the bishop being simply the first presbyter, not of divine right, but the office is to be retained as a very ancient and desirable form of Church polity,

—rejects baptismal regeneration, and in general is broad and liberal in its doctrines and usages.

Shakers, a peculiar sect, so called from certain rhythmical movements of the arms which form a part of their ceremonial, called by themselves "The United Society of Believers in Christ's Second Appearing." They teach a system of doctrine which is founded partly on the Bible and partly on the supposed revelations of Mother Ann Lee and their other inspired leaders. They are Arians, reject vicarious atonement, believe in probation after death, deny the resurrection of the body, teach spiritualism, etc.

Socinianism, the historical name for the organized system of Anti-Trinitarianism, so called after its founders, Laelius (d. 1562) and Faustus Socinus (d. 1604). Socinians admit the inspiration of the Bible, but it is to be interpreted in a sense agreeable to reason. The doctrines of the Trinity and of the Divinity of Christ are contrary to reason, and therefore incredible. Christ, however was more than man, as he received superior endowments to the mass of mankind. They deny original sin, as the guilt of Adam's sin is not imputed. Responsibility is limited by ability. The justice of God demands no satisfaction, and the death of Christ is only of value as an exhibition of divine love. Baptism and the Lord's Supper are only memorials and symbols and badges of Church membership. Infant Baptism is an error, but may be tolerated. Socinianism is the real forerunner of modern rationalism.

Spiritualists, a sect which believes in the natural, not miraculous communication between this and the other world, and dates back only to 1848. They reject the doctrine of miracles, of the Trinity, of the divinity of Christ, of a personal devil, and in general dissent from the theology of Paul. They hold that communication between this world and the spiritual world is always possible, and that when the transition from this life to the next takes place at death, no very great change takes place.

Swedenborgians, the followers of Swedenborg (d. 1772), known also as the "New Jerusalem Church." They reject the doctrine of the Trinity, and of salvation by faith alone. Jehovah, the Father, assumed a human nature, and was born of the Virgin Mary. Great stress is laid upon the "spiritual sense" of the Bible in contradistinction to the literal sense, and most of

Swedenborg's theological writings are devoted to an exposition of the spiritual sense of Scripture.

Ultramontanism, a tendency within the Roman Catholic Church to place the absolute authority in matters of faith and discipline in the hands of the Pope at Rome.

Unitarians, a sect which rejects the doctrine of the Trinity. They deny original sin, the total depravity of human nature, the vicarious atonement of Christ, and eternal punishment. Unitarianism is characterized not so much as being a system of thought as a rationalistic way of thinking.

Universalists, a sect which teaches that all souls will finally be saved.

Wesleyans, the name given to English Methodists.

§ 135. Polemical and Irenic Symbolics.

When Symbolics begins to take part in favor of some mode of belief, and in defending it, in opposition to other beliefs, it becomes Polemics.

When Symbolics aims to bring about the harmony of confessions or the reunion of Christendom, it becomes Irenics. It may, or it may not, minimize or compromise the doctrinal differences between different denominations and sects, but its general aim is to promote a better understanding of the doctrinal antagonisms within the Church.

Symbolics should embrace the dogmatic vital tendencies of Roman Catholicism and Protestantism, those of Lutheranism and Calvinism, of Episcopacy and Puritanism, of the Orthodox and Schismatic in Protestantism.

Schaff (§ 235): "The polemical element consists in the argument for or against the doctrines in dispute. They must be subjected to the threefold test of Scripture, tradition or Church teaching, and reason, in other words, to an exegetical, historical and dogmatic or philosophical examination."

Schaff (Church History, vol. VI, p. 650): The famous motto of Christian Irenics, **"In essentials unity, in non-essentials liberty, in all things charity,"** appears for the first time in Germany, A. D.

1627 and 1628, among peaceful divines of the Lutheran and German Reformed churches.

§ 136. Method of Treatment.

Symbolics may be scientifically treated under three heads:

1. The history of the special creeds of the historical Churches, including the Oecumenical Creeds, the creeds peculiar to the Greek Church, those peculiar to the Roman Catholic Church, the special Symbolical Books of the Evangelical Lutheran Church, of the Reformed Church, and of the Church of England.

2. The history of the most important denominations and sects, including the christological sects of the Ancient Church, the sects that arose in the Roman Catholic Church, in the Greek or Russian Church, those that arose from the Reformation movement of the sixteenth century, and those that have arisen since.

3. Comparative Symbolics, including a comparison of all the doctrines of the historical churches, bringing out the deep contrast between Romanism and Protestantism, between Lutheran and Reformed Protestantism, between Calvinism and Arminianism, and entering fully into all the points at issue in the Baptist, Unitarian, Spiritualistic, Rationalistic, or other controversies. Here also would belong a description of the beliefs and non-beliefs of the miscellaneous sects so prolific in our modern times. Nearly all the points in a complete doctrinal system would come under discussion.

§ 137. History of Symbolics.

Symbolics as a theological science was first developed in the nineteenth century, partly in the interest of history, and partly in the interest of confessionalism.

In the wide sense, Symbolics was already cultivated in the Early Church, inasmuch as certain teachers, as Cyril of Jerusalem, Cyril of Alexandria, Rufinus, and especially Augustine, wrote on and explained the Creeds. Augustine delivered his famous discourse ***On Faith and the Creed*** (***De Fide et Symbolo***) in 393, while yet a Presbyter, before a council of African bishops, assembled at Hippo.[1]

Symbols, strictly speaking, first originated in the Lutheran Church, though the term ***Confession,*** preferred by the Reformed Church, was also in use in the Lutheran Church (***Confessio Augustana***).

By far the most learned opponent of Protestantism was the Jesuit Bellarmine (1542—1621), professor of controversial theology in the Roman College, but his work ***De Controversiis Christianae fidei*** (3 vols. Rome, 1587—90), was ably confuted by Martin Chemnitz, ***Examen Concilii Tridentini*** (many editions; abridged German translation by Bendixen, Leipsic, 1885). During the seventeenth century the rise and development of rival denominations and sects gave material for Polemical Symbolics, and the history of this period is not very edifying. The modern works on Symbolics are written in a scientific and moderate spirit, and the field has been mainly cultivated by German scholars.

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1 For a translation of all the most important treatises bearing on the **Creed** written between A. D. 348 and A. D. 451, see Heurtley, **On Faith and the Creed,** Dogmatic teaching of the Church of the fourth and fifth centuries. Third edition. London, 1889.

§ 138. Select Literature.

1. General Collection of Creeds.

HALL, PETER. The Harmony of Protestant Confessions, etc. London, 1842.

JACOBS, H. E. The Book of Concord, or the Symbolical Books of the Evang. Lutheran Church, with historical Introduction, Notes, etc. 2 vols. Philadelphia, 1882. The standard English edition.

MUELLER, J. T. Die symbolischen Buecher der evang.-luth. Kirche deutsch und lateinisch. Third edition. Stuttgart, 1869. The standard edition of the original texts.

NIEMEYER, H. A. Collectio Confessionum in Ecclesiis Reformatis. Leipsic, 1840.

SCHAFF, PHILIP. The Creeds of Christendom, with a history and critical notes. 3 vols. Fourth edition. New York, 1884. The standard work, a library in itself, with full bibliography.

2. Works on Creeds in General.

CASPARI, C. P. Quellen zur Geschichte des Taufsymbols und der Glaubensregel. 3 vols. Christiania, 1866—1875.

LUMLY, J. R. The History of the Creeds, etc. London, 1873.

SWAINSON, C. A. The Creeds of the Church in their relations to the Word of God, etc. (Hulsean Lecture for 1857.) Cambridge, 1858.

3. Works on Particular Creeds.

BETHUNE, G. W. Expository Lectures on the Heidelberg Catechism 2 vols. New York, 1864.

BROWNE, E. H. An Exposition of the Thirty-nine Articles, etc. New York, 1869.

FRANK, F. H. R. Die Theologie der Konkordienformel u. s. w. 4 vols. Erlangen, 1858—1865.

HARVEY, W. History and Theology of the Three Creeds. 2 vols. Cambridge, 1856.

HEURTLEY, C. A. The Athanasian Creed. Oxford, 1872.

HODGE, A. A. A Commentary on the Confession of Faith, etc. Philadelphia.

KRAUTH, C. P. The Conservative Reformation and its Theology Philadelphia, 1871.

MACLEAR, G. T. Introduction to the Creeds. Second revised edition. London, 1890. On the three early creeds. Excellent.

MACLEAR and WILLIAMS. An Introduction to Articles of the Church of England. London, 1895. One of the best of its kind.

PEARSON, JOHN. An Exposition of the Creed. Edited by Chevallier.

SWAINSON, C. A. The Nicene and the Apostles' Creeds. Their literary history, together with an account of the growth and reception of the creed of St. Athanasius. London, 1875.

ZOECKLER, O. Die Augsburgische Konfession u. s. w. Frankfort, 1870.

4. Text-Books on Comparative Symbolics.

GRAUL, K. The Distinctive Doctrines of the Different Christian Confessions. Edited by Seeberg. Translated from the twelfth German edition by Martens. Columbus, Ohio. A popular work.

GUERICKE, H. E. F. Allgemeine christliche Symbolik, etc. Leipsic, 1860. By a confessional Lutheran.

GUENTHER, M. Populaere Symbolik. Second edition. St. Louis, 1881.

GUMLICH, G. A. Christian Creeds and Confessions. Translated from the German by Wheatley. New York, 1894.

Moehler, J. A. Symbolism, or the Doctrinal differences between Catholics and Protestants. English translation of fifth German edition. A masterly defense of Roman Catholicism. New York, 1844. (Seventh German edition 1864.)

OEHLER, G. F. Lehrbuch der Symbolik. Tuebingen, 1876.

PLITT, G. Grundriss der Symbolik fuer Vorlesungen. Erlangen, 1875.

SCHEELE, K. H. G. Theologisk Symbolik. 2 vols. Upsala, 1877—1879. Also in German.

SCHNECKENBURGER, M. Vergl. Darstellung des luth. und reform. Lehrbegriffs. 2 vols. Stuttgart, 1855.

WINER, G. B. A Comparative View of the Doctrines and Confessions of the Various Communities of Christendom, etc. Edinburgh, 1873. A very useful book.

VII. ECCLESIASTICAL ARCHAEOLOGY.

§ 139. Definition.

This science has as its aim the scientific investigation and representation of the art, constitution, government, discipline, worship, rites, and life of the early Christian Church.

Some have regarded the death of Gregory the Great (A. D. 604) a proper limit to Christian archaeological

inquiries; others have extended it to the age of Hildebrand, in the eleventh century; while still others have made the Reformation of the sixteenth century, the limit and the line of separation between the old and the new. It is probably best with some of the later writers on this subject to end the period with the second Trullan Council at Constantinople, A. D. 692. Prior to this the Church had undergone most of its fundamental changes, and Christian art and institutions had developed a type that remained essentially fixed for five hundred years.

§ 140. **Divisions.**

The science of Christian Archaeology may be divided into four divisions:

1. The archaeology of Christian art;
2. The archaeology of the constitution and government of the Christian Church;
3. The archaeology of Christian worship and rites;
4. The archaeology of Christian life.

The archaeology of Christian ***Art*** examines Christian thought, life, doctrines, and institutions as they are found crystallized and expressed in monuments,—monumental evidence being here used in distinction from documentary. It includes the examination of the geography and chronology of Christian art monuments; the influences exerted upon Christian art by Judaism and heathenism; the symbolism of Christian art; the history and monuments of Christian paintings and mosaics, of Christian sculpture, architecture, music and poetry. It carefully studies the Christian burial monuments, also Christian inscriptions, coins, medals, seals, rings, diptychs, and furniture.

The archaeology of the ***Constitution*** and ***Government*** of the Christian Church includes: 1) the examination of

the fundamental idea of the Christian Church as revealed in the New Testament Scriptures; 2) the Church in its organized form; 3) the offices and officers of the Church; 4) Church discipline.

The archaeology of ***Christian Worship,*** and rites embraces: 1) the means of public religious education and edification, including prayer, singing, reading of the Scriptures, preaching, etc.; 2) the Sacraments, their nature, number, efficacy, candidates, ministrants, mode and place of celebration; 3) the sacred times and seasons, as the Lord's Day, Easter, Christmas, etc.

The archaeology of Christian ***Life*** considers: 1) the Christian family, its basis and significance; 2) the opinion of the Church respecting the marriage relation, the treatment of slavery, household religion, etc.; 3) the relation of Christians to trades and business; what vocations were lawful, what forbidden; 4) the relation of the Christian Church to charities, the care for the poor, orphanages, hospitals, etc.; 5) the social and literary position of the Early Church; 6) the care for the dead, Christian burial, prayers for the dead, etc.

§ 141. History.

The study of Christian Archaeology properly dates from the sixteenth century. It was occasioned by the general revival of classical learning, but especially by the earnest controversies of the Reformation period. In this connection we must mention Flacius and his co-laborers in the ***Magdeburg Centuries*** on the side of the Protestants, and Baronius of the Roman Catholic Church, who published his ***Annales Ecclesiae*** after thirty years of laborious investigations, a work from which Roman Catholic writers, ever since, draw their materials of defense. Among the

Anglicans especial mention must be made of Bingham, whose great work *Origenes Ecclesiasticae* was published from 1708—26.

§ 142. Select Literature.

The literature of this science is immense, especially in German and French. We will refer only to a few of the more important works in English, referring the student to the fuller bibliography given by Dr. Bennett in his *Christian Archaeology,* a work which should be studied first of all.

BENNETT, C. W. Christian Archaeology. New York, 1888.

BINGHAM, J. Antiquities of the Christian Church. Best edition by Pitman, revised by Richard Bingham, in 10 vols. Oxford, 1855.

HATCH, E. The Organization of the Early Christian Church. (Bampton Lecture 1881.) London, 1882.

HULME, F. E. Symbolism in Christian Art. New York, 1891.

LINDSAY, LORD. History of Christian Art. London, 1885.

LUEBKE, W. Ecclesiastical Art in Germany, etc. Edinburgh, 1876.

MAITLAND, C. The Church in the Catacombs, etc. London, 1847.

MARIOTT. The Testimony of the Catacombs and other Monuments of Christianity, etc. London, 1870.

NEANDER, A. A History of the Planting and Training of the Christian Church. Robinson's edition. New York, 1864.

NORTHCOTE and BROWNLOW. Roma Sotteranea, etc. 2 vols. London, 1879.

PALMER, W. An Introduction to Early Christian Symbolism. London, 1884.

SMITH and CHEETHAM. Dictionary of Christian Antiquities. 2 vols. Hartford, 1876—1880.

TYRWHITT. Christian Art Symbolism. London, 1881.

UHLHORN, J. G. W. Conflict of Christianity with Heathenism. New York, 1879.

UHLHORN, J. G. W. Christian Charity in the Ancient Church. New York, 1883.

WITHROW, W. H. The Catacombs of Rome, etc. New York, 1874.

VIII. STATISTICS.

§ 143. Statistics.[1]

The history of the Church when it reaches the present spreads out into statistics. As archaeology is occupied mainly with the past, statistics is occupied mainly with the present, not however as history is with events, but with conditions and circumstances. But as archaeology rises also into the present in following up the past, so statistics in following up the present, in the direction of its roots, runs into the past; it has a sphere in certain points in the past in which it takes its place as in a time then present.

"Statistics," says a German writer, "is history standing still." It is indeed true that points of time selected by ecclesiastical statistics are not those of transition and excitement, as a nation would be least likely to take its census in time of war. Its greatest points are those points of rest which lie at the boundaries of great eras. Points of this kind are such as these, the world just before the introduction of Christianity, the time of Charlemagne, the time of Hildebrand, of Innocent III, of the Church just before the opening of the Reformation. All these are suitable for Church statistics.

The statistics of the present, taking the word statistics in the proper sense, comprehends, like Church History, the entire kingdom of God in its earthly manifestation. It is occupied with such topics, as the present condition of Christianity in its external extension, the geographical boundaries of the Church, the statistics of missions, the present state of Church constitution, its cultus,

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[1] See **Manuscript Lectures** of Dr. Krauth.

its morals, its customs, and its doctrines. The statistics of doctrines may stop with the mere furnishing of the external facts or with the predominant confessions as religious tendencies, as is the case in most statistical works, giving the numerical proportion of the Roman Catholic, Lutheran and other populations of the various lands and of the world; or statistics can go further and present a picture of the condition of doctrine. One of the most prominent topics of statistics is the constitution of the Church, the boundaries of its particular forms of government, its dioceses and parishes, the number of its clergy and their official positions. The cultus of the Church furnishes another obvious topic of statistics,—the account of the prevailing modes of worship and usages.

Most difficult of all is the display of the present life of the Church with all its lights and shadows. To do this requires that refined art which is also needed in the delineating of history. The groupings can be made in statistics from different points of view, as by countries, by doctrines, by the constitution of the Church, and by cultus. Each method has its advantages and defects, and that system is most perfect which best combines the advantages of the whole and avoids the defects of each.

The literature of the subject is immense, and it is sufficient to refer to the works of Schem,[1] Dorchester,[2] and Carroll,[3] and in general to the Ecclesiastical Year-Books of the various denominations.

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1 **American Ecclesiastical Year-Book.**

2 **Problem of Religious Progress.** New York, 1881.

3 **Religious Forces of the United States.** New York, 1893.

PART III.

SYSTEMATIC THEOLOGY.

PART III. SYSTEMATIC THEOLOGY.

§ 144. Definition and Scope.

Systematic Theology is the highest form of theological science, and the study of it follows that of Exegetical and Historical Theology. We may define it as the scientific presentation of Christian doctrine in its relation to both faith and morals. For its successful study a previous culture is demanded, of an exegetical, historical and philosophical character.

Although we accept the fact of Christianity as a divine fact, this presupposition must be justified by a scientific discussion to the religious consciousness. Hence, Apologetical investigation must precede the purely dogmatical and ethical.

Systematic Theology, therefore, naturally comprises the sciences of ***Apologetics, Dogmatics*** and ***Ethics.***

§ 145. Methodology of Systematic Theology.

The study of Systematic Theology follows that of Exegetical and Historical Theology. Dogmatics can not be thoroughly reached by mere mental or speculative process. It must as a true possession of the soul be reached by earnest struggle. Here, as in every part of the kingdom of heaven, he who hopes to enter, must ***strive*** to enter. What is true of Dogmatics is even more conspicuously true of Ethics. He who will have them both, must live them both—the eyes of his understanding must be illumined by a heavenly light, and his heart quickened by a divine power. Our holy faith as a conviction and a

life-force must justify itself before the tribunal of our own conscience.

Educational acceptance is not sufficient. We are to study Apologetics not as the means by which we can make successful experiments upon others, but as the means of strengthening by our own judgment what is already accepted by our own heart. We must have a hope within us before we can render to any man a reason for our hope.

The study of Theological Encyclopedia in all its parts should tend to awaken an interest in Systematic Theology which is the centre of all the rest. All the other departments run out from it, and of necessity run into it. It is the brain centre of the theological nerve-system. The theologian, from the time of his first steps in the domain of science, should fix his gaze on that point at which all theology has its scientific completion. In the multitude of steps he must not lose sight of the goal. His exegesis and church history must not spread out into a morass, but must gather into the one clear central stream which runs in the main channel of the systems of theology.

The complete mastery of Systematic Theology in any or all of its three departments is not a thing of an hour. Its heights are not to be carried by storm, nor reached by flight, but must be attained by long patient climbing. The maturing of its fruits requires long sunshine and many dews. The study of Dogmatics must be both historical and philosophical. The mere historical dogmatician, who carries his ***Loci,*** derived from a compend "loose," as it has been expressed, with no grasp of heart, no real sympathy with them, is according to Hegel, like an accountant who keeps the books which record the wealth of another man, while he remains poor himself. The

mere speculator, on the other hand, without a historic foundation, is like the commercial speculator, who for want of solid capital becomes bankrupt.

In addition to what is received in the lecture room, the student of theology should gain all he can, by reading, by conversation, and by discussion, being careful through the whole to preserve the earnestness of heart, the true mind of Christ, which alone can make the real theologian. All reading of rationalistic books is to be conditioned by the earnest desire to fit ourselves to counteract them and by reasonable conviction that we have a vocation for this work of counteracting them. Otherwise we had better leave bad books alone. The physician comes in contact with small pox only in hope of curing it. The man who exposes himself to its contagion except in the way of duty is at least a fool, if he be not a suicide in purpose. We should not, however, even for the higher end prematurely expose ourselves to the baneful influences of false doctrine. Often it is the result of vanity that the young men rush in boldly, where their wiser seniors are cautious. We must learn to swim, though men have been drowned in learning to swim. We must learn to swim, for though some have been drowned in learning, many more have been drowned in not learning,—but it must be at the end of our learning, not at the beginning of it, that we throw ourselves into the whirlpool even to rescue the drowning. Many a man has plunged into the depths of infidel speculation, not to the saving of others, but only to go to the bottom himself.

Apologetics takes the first place, in the order of study, among the branches of Systematic Theology, especially in these modern days, as it is closely interwoven with all the important truths taught by Dogmatics and illustrated

by Ethics. It is the foundation upon which the other sciences must rest. With reference to Apologetics, this practical way is pointed out by our Lord himself (John 7: 17) "If any man willeth to do his will, he shall know of the teaching, whether it be of God."

§ 146. Utility of the Study of Systematic Theology.

It is scarcely necessary that we discuss this self-evident fact. But some theologians take pains to develop very fully its value, and this seems to be needed in some denominations.

Cave (§ 75): The utility of such a science is manifest:

1) Truth of any kind is its own reward, at once satisfying, quickening, enlarging, and strengthening the mind, especially truth that is systematized. What shall be said of the intrinsic value of so inexpressibly important branch of truth as religion?

2) All previous branches of theology receive in Systematic Theology a nobler setting.

3) The systematic form of these three branches of Systematic Theology has both its intrinsic and its probative value. Isolated reasonings are precious; but innumerable reasonings blended into one scientific whole are priceless. An opinion in one place or an opinion in another may seem open to doubt; but shape the facts and theories into a connected whole, and their strength is augmented a hundredfold.

4) There is a high value in the accurate formulas of Systematic Theology. Definitions which are the first objects of acquaintance to the learner are the last objects of discovery to the investigator. Elementary as these definitions often appear, the history of their framing is the history of great controversies.

5) The study of these branches of Systematic Theology has its practical usefulness. The greater the knowledge of religious truth, the more worthy and the more easy should be the just conduct of life.

6) The study of the different branches of Systematic Theology will strengthen the judgment as to the best methods of communicating and defending Christian truth. Let the teacher

present in popular form what the science of Systematic Theology presents in scientific manner, and his statement of truth will be as wise as his defense of truth will be masterly.

I. APOLOGETICS.

§ 147. Definition and Aim.

Apologetics is the science which vindicates the truths of Christianity in its two-fold aspect: 1) of defending its essential nature and relations, on the one side, and 2) of showing the falsity of the principles opposed to it, on the other.

Some writers distinguish between ***Apology,*** a ***popular*** defense, and ***Apologetics,*** a ***scientific*** defense, but it is better to regard ***Apology*** as the defense against a particular set of objections, and ***Apologetics*** as the science of the principles on which Apologies are to be constructed. In its formal aspect, apologetics is a philosophical and historical science, for its proofs are drawn from that which is internal, reason and conscience, as well as from the external, history. It differs from ***Polemics,*** in that the latter is the science of theological warfare, directed against error and false apprehension of the truth ***within the church,*** and from ***Irenics*** which seek to present the points of agreement among Christians with a view to ultimate union.

Ebrard (§ 3): "Christian Apologetics is distinguished from the mere apology in this, that it is not determined in course and method by the attacks appearing casually at any point of time, but from the very nature of Christianity itself deduces the method of the defense of the same, and consequently the defense itself. Every apologetics is an apology; but every apology is not an apologetics."

Schaff (§ 190): "Schleiermacher makes Apologetics the first in the order of the theological sciences; but Christianity can not

be defended before it is made known from the Bible and Church History."

§ 148. Necessity of Apologetics.

Christianity has always had to encounter opposition, and Christians must be prepared to justify to themselves and others what they accept and believe. Especially if we attempt to persuade others is it necessary that we be always ready "to give answer to every man that asketh a reason concerning the hope that is in us, yet with meekness and fear, having a good conscience" (1 Pet. 3: 15).

Schaff lays stress upon its inward necessity. "Even if idolatry and infidelity should entirely disappear, there would still be room for Apologetics to satisfy the mind of believers. It is an integral part of theology as a science."

Schaff (§ 191): "The attacks upon Christianity may proceed either from rival religions, as Judaism, Heathenism, Mohammedanism; or from the various forms of infidelity within the Church, as Deism, Rationalism, Pantheism, Atheism, Materialism, Agnosticism. The former attacks have long since been overcome, or have ceased to be formidable; the latter are still going on and will continue to the end of time. . . Every age must produce its own apologies adapted to prevailing tendencies and wants."

§ 149. Value and Use.

Apologetics has its main value and use in and for the Church, for unbelievers very seldom read theological books. These apologetical writings strengthen and confirm the faith of the believer, give him a clearer view of the foundations of his faith, and furnish him with weapons to confute the adversaries of the faith.

Stewart (*Handbook of Christian Evidences*) calls our attention to the fact that the arguments in *Apologetics* do not claim to be *demonstrative,* but to have just as high a degree of probability as in the case of other principles

which determine human action. They do not, like a mathematical proposition, ***compel*** belief, or make truth apparent to all who understand what the words mean. But this admission does not mean that the whole argument is ***weak.*** Evidence may be probable evidence only, and yet be of any degree of strength. Probability is our guide in all the affairs of life.

§ 150. Tendencies in Apologetics.

The tendencies which have manifested themselves in giving shape to Apologetics may be arranged into periods:

1. The defense against Judaism.
2. The defense against Paganism, as shown in Gnosticism, Polytheism, Mythology, and Idolatry in general.
3. The defense against Mohammedanism.
4. The defense against modern Heathenism, as displayed by Brahmanism, Buddhism, and the Religions of the East.
5. The defense against modern infidelity: 1) Deism, 2) Atheism, 3) Pantheism, 4) Rationalism, 5) Materialism, 6) Positivism, 7) Agnosticism, 8) Against the objections raised by the Natural Sciences.

All the forms of Modern Infidelity take diverse shapes in different countries, whether in England, or France, or Germany, or in the United States.

§ 151. Outline of a Scheme of Apologetics.

The materials of which Apologetics must make use may perhaps be best distributed in the following general scheme:[1]

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[1] See Henry B. Smith, **Apologetics,** a course of lectures (pp. 9—16). New York 1882; also see the famous work of Ebrard, **Apologetics,** the scientific vindication of Christianity. 3 vols. Edinburgh, 1886.

I. FUNDAMENTAL APOLOGETICS.

1. The Being and Nature of God.

1) Materialism; 2) Atheism; 3) Pantheism; 4) Deism; 5) Rationalism; 6) Efficient and Final Causes; 7) Natural Theology.

2. The Cosmological Question.

1) Creation; 2) Order and Design; 3) Doctrine of Evolution; 4) Bible and Science.

3. The Anthropological Question.

1) Nature of Man; 2) Relation to brutes; 3) Denial of Freedom of the Will; 4) Man a religious Being.

4. The Ethical Question.

1) The Moral Law; 2) Moral Government; 3) Sin; 4) Redemption.

5. The Question of Man's Immortality.

6. Anti-Theistic and Anti-Christian Systems opposed to Christianity.

II. HISTORICAL APOLOGETICS.

1. The Supernatural in History in General.

1) Its nature; 2) its necessity; 3) its possibility; 4) its reality; 5) its truth; 6) its manifestation; 7) revelation and inspiration.

2. The Special Forms of the Supernatural in History.

1) Prophecy, the supernatural in Word; 2) Miracle, the super-natural in Act, *a*) idea of miracle; *b*) necessity; *c*) possibility; *d*) probability; *e*) proof of actuality; *f*) miracle and natural law.

3. The Bible in History.

1) Its inspiration; 2) unity; 3) authority; 4) testimony.

4. Christ in History.

1) Redeeming acts of God,—*a*) incarnation; *b*) atonement, etc. 2) Effects of Redemption,—*a*) upon the individual; *b*) society; *c*) nations.

5. The Church in History.

1) Witness to the truth; 2) world wide power; 3) beneficent working.

III. PHILOSOPHICAL APOLOGETICS.

1. *Philosophy of Religion*, proving by the history of religion, and a comparison of its various forms, that Christianity is the one absolute religion. *The Science of Comparative Religions.*

2. *Philosophy of History*, showing that Christianity is the key to the enigmas of man's destiny.

3. *Philosophy of Christianity*, comparing it with philosophy in general, showing that Christianity as a system of truth is higher and better than any system of philosophy.[1]

§ 152. The History of Apologetics.

During the first three centuries the Christians had to defend themselves against false accusations made by heathenism and Judaism, and this circumstance explains why at first Apologetics was altogether of a defensive character. Among the earlier Apologists we may mention especially Justin Martyr, Athenagoras, and Clement of Alexandria, among the Greek writers, and Tertullian, Cyprian, and Lactantius, among the Latin writers. From the time of Constantine the Great to the middle of the fifth century, Christian apology developed still further, and its problems widened, and Apologetics took on a polemical character. To this period belong the works of Athanasius, Augustine, and Cyril of Alexandria.

Up to the twelfth century this science was chiefly occupied with adversaries within the Church.

The Reformers were too much engaged in the great questions that arose within the Church to pay much attention to Apologetics, but ere long the science came again into notice. Grotius wrote his famous ***Truth of the Christian Religion*** in 1627, for seamen who came in contact with Mohammedans and heathens. Pascal in his

1 It is not to be supposed that such a vindication of Christianity can be found in any one book or in books written by any one man. The literature is immense comprising thousands of volumes.

Thoughts on Religion (1669) has given us deep hints of the true nature and method of apology. During the period (1650—1825) that Deism and Naturalism had such great influence in England, France, and Germany, a large number of apologetical works were produced, especially in England. Among the most prominent authors may be mentioned Cudworth (*d.* 1688), Stillingfleet (*d.* 1699), Locke (*d.* 1704), Waterland (*d.* 1740), Butler (*d.* 1752), the author of the famous *Analogy,* Lardner (*d.* 1768), Warburton (*d.* 1779), the founder of the "Warburtonian Lectures," George Campbell (*d.* 1796), and Paley (*d.* 1805).

In France, Chateaubriand (*d.* 1848) defended the *Genius of Christianity* and proved its greatness by the history of its martyrs.

The German apologists of the last century were divided into two camps, some strictly orthodox, others latitudinarian. The appearance of the "Wolfenbuettel Fragments," written by Reimarus (*d.* 1768), and published by Lessing, in 1774—78, called forth many apologetical works. Of the more prominent authors of the last century we may mention Sack (A. F. W.), Lilienthal (16 vols. 1750—82), Noesselt, Haller, Less, Roos, and Kleuker.

It is however only in this century that Apologetics has taken rank as a separate science, and the literature has become immense. It is only necessary to refer to such names as Auberlen, Christlieb, Delitzsch, Ebrard, Kurtz, Luthardt, Reusch, Steinmeyer, Tholuck, Ullmann, Zezschwitz, and Zoeckler, among German writers; to Chalmers, Cairns, Calderwood, and Flint, among Scotch writers; to the "Bampton," "Boyle," and "Hulsean" lecturers; to Liddon, Row, Lightfoot, and Ellicott, among English writers; to Gaussen, Godet, Guizot, Janet, and

Pressensé, among French writers; and to Joseph Cook, Harris, Fisher, McCosh, Schaff and Storrs, among American writers.

§ 153. Select Literature.

1. Scientific Apologetics.

BAUMSTARK, C. E. Christ. Apologetik. 3 vols. Frankfort, 1872—1879. The author seeks on a psychological basis, by anthropological investigations, to exhibit man's religious capacities, and to prove that Christianity alone satisfies his religious cravings.

DELITZSCH, F. System. der Christ. Apologetik. Leipsic, 1869. A valuable work, which deserves to be better known than it is. 1. Christianity satisfies the religious needs and cravings of man. 2. The historical actuality of Christianity and of the Bible. 3. The Historical actuality of the agreement and correspondence of Christianity and the Bible.

EBRARD, J. H. A. Apologetics. 3 vols. Edinburgh, 1886.

SMITH, H. B. Apologetics. 194 pages. New York, 1882.

2. General Apologetics.

Aids to Faith. By several writers. London, 1861.

AUBERLEN, C. A. The Divine Revelation. Edinburgh, 1867.

Bampton Lectures. 108 vols. London, 1780—1888.

Beweis des Glaubens. An able periodical. Guetersloh, 1865—1890.

BRUCE, A. B. Apologetics, etc. New York, 1896.

BUTLER, J. The Analogy of Religion.

BUSHNELL, H. Nature and the Supernatural. New York, 1887.

CHATEAUBRIAND, F. R. de. Genius of Christianity. New York.

Christian Literature. London, 1867. A reprint of some of the most famous of the earlier apologetical works, containing works by Watson, Paley, Leslie, Lyttleton, Campbell, West, etc.

Christian Treasury. London, 1863. A companion volume to the above, containing works by Magee, Witherspoon, Less, etc.

CHRISTLIEB, T. Modern Doubt and Christian Belief. New York, 1875.

COOK, JOSEPH. Boston Monday Lectures. 10 vols. Boston. These lectures cover a wide field on Biology, Transcendentalism, Orthodoxy, Conscience, Heredity, Marriage, Labor, Socialism, Orient, Occident, etc.

FABER, G. S. Difficulties of Infidelity, etc. New York, 1866. Contains a very full bibliography of older apologetical works, of several thousand volumes.

FARRAR, A. S. Critical History of Free Thought. New York, 1862.

FISHER, G. P. Supernatural Origin of Christianity. New York.

FISHER, G. P. Manual of Christian Evidences. New York, 1888.

GODET, F. Lectures in Defence of the Christian Faith. New York.

GUIZOT, F. P. State of Christianity. New York, 1867.

GUIZOT, F. P. Essence of Christianity. New York, 1870.

HARRISON, A. J. Problems of Christianity and Skepticism. New York, 1896.

LUTHARDT, C. E. Fundamental Truths. Edinburgh, 1869.

LUTHARDT, C. E. Moral Truths. Edinburgh, 1873.

LUTHARDT, C. E. Saving Truths. Edinburgh, 1868.

Very valuable. I. Treats of God, Creation, Man, Religion, Revelation, Christianity, and the Person of Christ. II. Treats of Christian Morality, Marriage, Home, Christian Virtues, State and Christianity, Culture and Christianity. III. Treats of Sin, Grace, the God-Man, Work of Redemption, Church, Holy Scripture, Means of Grace, The Last Things.

MACGREGOR, JAMES. The Apology of the Christian Religion. Edinburgh, 1891.

MACGREGOR, JAMES. Studies in the History of Christian Apologetics. 1894.

MAIR, A. Studies in Christian Evidences. Edinburgh, 1894.

McCOSH, JAMES. Christianity and Positivism. 1872.

ORR, JAMES. The Christian View of God, etc. Edinburgh, 1895.

Present Day Tracts, on subjects of Christian Evidence, Doctrine, and Morals. By various writers. Religious Tract Society. London, 1883.

PRESSENSE, E. de. A Study of Origins. New York, 1884.

REDFORD, R. A. Primer of Christian Evidence. London, 1884.

ROGERS, HENRY. The Eclipse of Faith. New York.

ROW, C. A. Christian Evidences and Modern Thought. London.

ROW, C. A. Manual of Christian Evidences. New York, 1888.

STEARNS, L. F. The Evidences of Christian Experience. New York, 1890.

STEWART, A. Handbook of Christian Evidences. New York, 1895.

STORRS, R. S. Divine Origin of Christianity. New York, 1886.

WRIGHT, G. F. The Logic of Christian Evidence. Andover, 1880.

ZEZSCHWITZ. Apologie des Christentums. 1866.

3. Natural Theology.

Bridgewater Treatises. On the power, wisdom and goodness of God as manifested in Creation. 11 vols. London, 1832—1840.

CHADBOURNE, P. A. Natural Theology. New York, 1867.
FISHER, G. P. Grounds of Theistic and Christian Belief. New York.
FLINT, ROBERT. Theism. Fifth edition. Edinburgh, 1886.
FLINT, ROBERT. Anti-Theistic Theories. Second edition. Edinburgh, 1880.
HARRIS, S. The Philosophic Basis of Theism. New York.
HARRIS, S. The Self-Revelation of God. New York.
JANET, PAUL. Final Causes. New York.
MURPHY, J. J. The Scientific Basis of Faith. 1873.
VALENTINE, M. Natural Theology. Chicago, 1885.

4. Inspiration of the Bible.

BANNERMAN, JAMES. Inspiration. Edinburgh, 1865.
BETTEX. The Bible the Word of God. 1906.
BRUCE, A. B. The Chief End of Revelation. London, 1881.
ELLIOTT, CHARLES. Inspiration of the Scriptures. Edinburgh, 1877.
GAUSSEN, L. Theopneustia. New York, 1859.
GIVEN, J. J. Truths of Scripture, etc. Edinburgh, 1881.
HENDERSON, E. Divine Inspiration. Fourth edition. London, 1852.
LEE, WM. Inspiration of Scripture, etc. Fifth edition. London, 1882.
McINTOSH, H. Is Christ Infallible and the Bible True? Edinburgh, 1901.
MANLY, B. The Bible Doctrine of Inspiration. 1888.
ORR, JAMES. The Problem of Old Testament. New York, 1905.
PATTON, F. C. Inspiration of the Scriptures. Philadelphia, 1869.
ROGERS, HENRY. The Superhuman Origin of the Bible. 1890.

See also the various works on Dogmatics.

5. Historical Accuracy of the Bible.

BOSCAWEN, W. The Bible and the Monuments. London, 1895.
CONDER, C. R. The Bible and the East. 1896.
KINNS, S. Graven in the Rock, etc. London, 1892.
LENORMANT, F. The Beginnings of History. New York, 1882.
PINNOCK, W. H. The Bible and Contemporary History. London, 1887.
RAWLINSON, G. Historical Evidences of the Truth of the Scripture Records. New York, 1883.
RAWLINSON, G. Egypt and Babylon. New York, 1885.
RAWLINSON, G. Historical Illustrations of Old Testament. London.

RULE, W. H. Oriental Records. Historical. London.

RULE, W. H. Oriental Records. Monumental. London.

SAVILLE, B. W. The Truth of the Bible. London, 1871. Compare also the works of Hengstenberg and Schrader, p. 21.

6. Miracles.

LIAS, J. J. Are Miracles Credible? London, 1883.

LIDDON, H. P. The Divinity of Our Lord. Fifth edition. London, 1871.

MEAD, C. M. Supernatural Revelation. Boston, 1898.

SCHAFF, PHILIP. The Person of Christ. New York, 1880.

STEINMEYER, F. L. Miracles of Our Lord. Edinburgh, 1875.

STEINMEYER, F. L. Passion and Resurrection of Our Lord. Edinburgh, 1879.

ULLMANN, K. The Sinlessness of Jesus. Edinburgh, 1870.

7. Prophecy.

ELLIOTT, C. Old Testament Prophecy. New York, 1889.

FAIRBAIRN, P. Prophecy. Edinburgh, 1856.

KEITH, A. Evidence of the Truth of the Christian Religion, derived from the literal fulfillment of **Prophecy.** Many editions.

REDFORD, R. A. Prophecy, its Nature and Evidence. London, 1882.

SAVILLE, B. W. Fulfilled Prophecy, etc. London, 1882.

8. Religion and Science.

BETTEX. Science and Christianity. 1907.

CALDERWOOD, HENRY. Science and Religion. New York, 1881.

COOKE, J. P. Religion and Chemistry. Second edition. New York, 1880.

DAWSON, J. W. Nature and the Bible. New York, 1875.

DAWSON, J. W. The Origin of the World. New York, 1877.

DAWSON, J. W. Modern Ideas of Evolution, etc. New York, 1890.

GRAY, ASA. Darwiniana. New York, 1896.

GUYOT, A. Creation. New York, 1884.

JOHNSON, F. The Christian's Relation to Evolution. Chicago, 1904.

KINNS, S. Moses and Geology. Seventh edition. London, 1884.

LE CONTE, JOSEPH. Evolution and its Relation to Religious Thought. New York, 1885.

LEWIS, TAYLOR. Nature and the Scriptures. New York, 1875.

PAULIN, G. No Struggle for Existence. No Natural Selection. Edinburgh, 1908.

PRATT, J. H. Scripture and Science not at Variance. London, 1872.
REUSCH, F. H. Nature and the Bible. 2 vols. Edinburgh, 1886.
ROMANES, G. J. Thoughts on Religion. Chicago, 1897.

9. Comparative Religion.

See **Select Literature of Church History.** § 117, 11, 5, p. 79.

JORDAN, L. H. Comparative Religion, its Genesis and Growth. Edinburgh, 1907.

10. Philosophy of History and Christianity.

CALDECOTT and MACINTOSH. Selections from the Literature of Theism. Edinburgh, 1906.
FAIRBAIRN. The Philosophy of the Christian Religion. New York, 1902.
PUENJER, B. History of the Christian Philosophy of Religion. Edinburgh.

II. DOGMATICS.

§ 154. Definition and Aim.

Dogmatics is the Science which presents in their connection and mutual relations, the doctrines or dogmas, which it is its aim to reproduce from the religious faith of the Christian himself, in harmony with the Scriptures and the teaching of the Church.[1] There are thus three sources of the science, the Bible, the teaching of the Church, and Christian consciousness. Different names have been given to Dogmatics or Dogmatic Theology, such as Doctrinal Theology, Systematic Theology, Thetic and Constructive Theology, and all these are suitable, but it is best to adhere to the name Dogmatics.

Christian Dogmatics, or the doctrine of faith, forms the centre of theology, as in it we have the results of exegetical and historical investigation, in so far as these results

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1 See my **Introduction to Dogmatic Theology.** Second revised edition. New York, 1895.

involve the Christian faith as such, wrought out in the consciousness of the present, connected so as to form a scientific whole, and laying the basis for the doctrine of morals (Ethics), and for Practical Theology. Dogmatics is not a bare philosophy of religion, nor a bare history of dogmas, nor is it simply biblical, or merely symbolico-biblical, but it is a historico-philosophical science, in which the results of historical exegesis are unified and systematized. It is the sum of the truths embraced in the Christian faith in their organic connection with the facts of religious truth. It is the science of that, of which the Christian affections and the Christian life are the great art. It has no other aim than the teaching of the Christian religion, as this is established in the experimental consciousness of the believer, to reproduce it spiritually and to bring it into a scientific, systematic form, for the delineation and development in every direction of its divinely wrought facts in Jesus Christ.

Hence it demands a previous culture, both of an exegetical, historical, and of a philosophical character. It is the highest form of theological science. Its aim is inductive as well as deductive and systematic. Every doctrine has relations with every other doctrine.

Cave (§ 82): "Let a Luther grasp more firmly the doctrine of justification, and large readjustments show themselves unavoidable in his doctrine of God, his doctrine of man, his doctrine of salvation, and his doctrine of the Church. . . . Was it not an error of system which led Schleiermacher astray, the undue prominence given by him to the Christian consciousness? Similarly, was it not an error of system when Calvin gave so great a preponderance to the Divine glory? The divine revelation to man must be harmonious, and it is sin against this unity of truth if we do not keep such unity ever in mind."

§ 155. Confessional Dogmatics.

Dogmatics derives its confessional character, as Roman Catholic, Lutheran, Calvinistic, Arminian, etc. from the polemical tendency it manifests. A dogmatics that is Christian without any qualifying feature, to be satisfactory to Roman Catholic and Protestant in a scientific point of view, is wholy inconceivable. And for the present the work of the dogmatic theologian must retain its polemical character in this field rather than assume an irenical nature.

Polemics and Irenics are not to be regarded as distinct departments in theology, but rather as special methods of using truth in the science of dogmatics. Throughout the whole course of dogmatics a polemic interest is involved. It is not enough to state truth, but it must also be defended, and this involves warfare with error. Polemics is therefore the science of theological warfare. It is the system of that sword which our Saviour brought to the earth. War is not an end but a means. Just wars are waged to insure pure peace. The sharpest sword may be needed to cut the olive-branch.

Hence side by side with Polemics moves Irenics. True Polemics is in fact an early stage of Irenics. The beginning of a necessary war is the beginning of an abiding peace, and the peace of truth involves the overthrow of error. The great problem is to treat Polemics in the spirit of Irenics.

Schaff (§ 209): "Confessional Dogmatics exhibits the doctrinal system of a particular Church as laid down in the symbolical books or confessions of faith. It is chiefly historical, as Biblical Theology is chiefly exegetical. . . . There are as many kinds of confessional or churchly Dogmatics as there are creeds or confessions of faith."

§ 156. The Method of Dogmatics.[1]

The arrangement and division of the matter of Dogmatics are in every case conditioned by the dogmatic fundamental view, i. e. the foundation as it is considered in the dogmatic system. For it is not a matter of indifference which doctrine controls the other, or in what relation the single articles are placed to one another, and to the entire body of Christian truth. The relation of the parts of a building is conditioned by the object involved in the plan of the building. The old traditional method of arranging by *Loci* has been variously modified, has been partly set aside by other modes of division, and has been partly combined with them. It is best, after the Introduction, to arrange the whole subject-matter under the following heads:

I. Theologia, or the Doctrine of God;
II. Anthropologia, or the Doctrine of Man;
III. Christologia, or the Doctrine of the Person of Christ;
IV. Soteriologia, or the Doctrine of the Work of Christ;
V. Pneumatologia, or the Doctrine of the Work of Holy Spirit;
VI. Ecclesiologia, or the Doctrine of the Church;
VII. Eschatologia, or the Doctrine of the Last Things.

§ 157. Theologia or the Doctrine of God.

Theology in its specific and most restricted sense is that part of Dogmatics which sets forth the doctrine concerning God. It considers him as he has manifested and revealed himself to man. This Theology holds itself

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[1] See my **Introduction to Dogmatic Theology,** pp. 80—143. Second revised edition, New York, 1895.

aloof alike from scepticism, which maintains that we can know nothing of God, and from the false dogmatism, which maintains that we know more of God than God would have us know, or that we can know everything about God.

Although Dogmatics is not obliged to prove the existence of God, it nevertheless takes up the slender thread which runs through the history of the human race which inquires after God, and points out the various forms of argument (cosmological, teleological, ontological, moral, historical), by which man has sought to prove his existence. Under the head of Theology are also to be discussed the topics of Revelation; the Personality, Essence, and Attributes of God; the Trinity; Predestination; Creation; Good and Evil Angels; Providence and Miracles.[1]

In the consideration of God's essence and attributes we do not discuss the subject so much in a metaphysical and ontological aspect as in a religious one, and in this manner we must also treat all theistic and anti-theistic theories.

The doctrine concerning the triune God is the centre and sum of theology and religion. It is impossible to estimate the value and grandeur of the doctrine, until we trace it in its practical power revealed through all ages in the historical development of the Church. The opponents of the doctrine are fond of urging, that even granting its truth, it is so mysterious, abstruse and abstract, that it really can make very little difference in the religious life of men,—that it matters not whether we accept or reject the doctrine of Trinity in Unity. Yet history shows that this very doctrine, in its connections, determines the whole thinking and the whole life of the Church. Mohammedan-

[1] See my **Theologia or the Doctrine of God.** New York, 1902.

ism and Christianity are not more sharply distinct than Anti-Trinitarianism and the faith Catholic of the Trinity in Unity. Hence not without the best reasons, the Augsburg Confession places the doctrine of the Triune God first among its articles, and the doctrine of God takes precedence in theological systems.

The name "Trinity" is not found in the Bible, yet the doctrine is unequivocally taught there. Trinity or tri-unity, simply means, as a term, that the something which it implies is "three" and "one." It can not be denied that the terms Father, Son, and Holy Ghost are three terms,—it can not be denied that the word "name" is singular, is one, hence the formula of our Lord, "the name (one) of the Father and of the Son and of the Holy Ghost" (three) (Matt. 28: 19), justifies the term Trinity. The Word of God asserts from beginning to end, the unity of God; within this unity it teaches of a Father, a Son, a Holy Spirit; of a Father, who is God, and is not his own Son, nor his own Spirit;—of a Son who is God, and is not his own Father, nor his own Spirit;—of a Spirit who is God, and not his own Father, nor his own Son. These three, Father, Son, and Holy Ghost, use and have used of them all the personal pronouns: I, thou, he, we, it, they,—not metaphorically or by personification—and therefore we affirm that they are three persons. Human nature is an abstraction; divine nature is a concrete reality, and hence the divine nature is one real essence, complete in each of the persons. Each person has the whole essence.

It is impossible to receive the doctrine of the Trinity without humbling the soul before God. It lies out of the range of our reason; it lies above it; it is in conflict with it in its mere natural state,—not more so, however, than other doctrines, which are received by true believers,

not more so than various doctrines which are accepted by all theists, however heterodox.[1]

Closely related with this fathomless doctrine of the divine nature is the doctrine hardly less fathomless, of the divine will. No system perhaps ever framed, has been able fairly to meet all the arguments of its opponents, and fairly to explain its own difficulties on this point. The doctrine of Predestination should be treated with a predominantly practical character. The doctrine must be so constituted as to maintain: 1) the sovereignty of God; 2) to exclude all Pelagianizing notions of man's nature; 3) to recognize the universality of the range of Christ's work; 4) the freedom and accountability of man.

Some theologians discuss the doctrine of the Angels under a separate topic, Angelology, and that of Creation, under the heading, Cosmology.

§ 158. Anthropologia or the Doctrine of Man.

Theological Anthropology is distinct from physiological anthropology, in that it regards man not as a mere being in nature, but treats of man as he stands related to God. This, however, involves an estimate of him on the basis of nature also. It includes the description of man, in his original condition before the fall, in his fall, and as fallen. It begins with the creation of man, discusses his essential parts, his fall, and especially treats of the doctrines of Sin and Free Will.[2] A great deal will depend upon a correct apprehension of the teaching of Scripture with reference to such topics as "man created in the image of God," "original and actual sin," "imputation of guilt," "the free and enslaved will," "the relation of

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1 Compare **Manuscript Lectures** of Dr. Krauth.

2 For Analysis of system of Dogmatics, see my **Introduction to Dogmatic Theology**, pp. 139—143.

the human will to the divine work of regeneration," and kindred topics. The sharp antithesis between Augustinianism, Lutheranism, and Calvinism, on the one hand, and Pelagianism, Semi-Pelagianism, and Arminianism, on the other, will here manifest itself.

Some theologians discuss the doctrine of sin under the special topic of Hamartology.

§ 159. Christologia or the Doctrine of the Person of Christ.

As the religious relation between God and man is the person of Jesus Christ as the God-man, Christology is not merely one essential part of a dogmatic system, but it is its very centre. The great problem of Christology is, on the one side, to apprehend Jesus Christ as true man, sinless and free from all moral error, all intellectual perversion, and all wrong affections; and on the other side, to apprehend him as the only-begotten Son of God,—God manifest in the flesh. Its object is to show what our Lord has in common with all our race, a true ***human nature,*** and to develop this doctrine in harmony with the ***divine nature*** which is unique in him, so as neither upon the one side to impair his complete and true humanity, nor on the other hand, to cloud his specific divine dignity, or fall below what is due to his divine nature.

There are some who assert that too much stress is laid upon Christology, but we must never forget that what is most peculiar in Christianity is the attitude taken by the Person of Christ, not as an idea simply, but a fact, —God and man in personal unity. Our Lord is not merely the founder of Christianity, but the subject and centre of it. The kernel of Christianity lies in the fellowship of salvation with God through Jesus Christ. What Christ

was is more completely essential to Christianity than what he taught.

Christology is based upon the life and testimony of Christ as presented historically in the Gospels, and doctrinally and practically in the Acts and Epistles. It treats of the incarnation, the humanity and divinity of our Lord, the relation of the two natures of Christ to each other in his one person, of the communication of the attributes of one nature to the other, or to the whole person, and of the humiliation of Christ.

Schaff (§ 221): We may distinguish three fundamental principles and methods of arrangement in a dogmatic system.

1. **Theocentric** Theology. The absolute sovereignty and glory of God. The history of the world is suspended on eternal decrees of election and reprobation. Scholastic Calvinism.

2. **Anthropocentric** Theology. The doctrine of sin and redemption. Paul in the Epistle to the Romans.

3. **Christocentric** Theology. John's Gospel and Epistles. . .

The Christocentric method does not require that Dogmatics should begin with Christology. The centre is not the beginning, but it throws light on the beginning and the end. Christology furnishes the key for theology and anthropology. . . . "The best modern systems of evangelical theology in Europe and America are tending more and more toward the Christocentric Theology. . . ."

Dr. Schaff says of Henry B. Smith, the great Reformed theologian, author of **System of Christian Theology,** "Among Smith's papers was found this remarkable passage, which shows that he had virtually surmounted Calvinistic Predestinarianism: 'What Reformed theology has got to do is to **christologize** predestination and decrees, regeneration and sanctification, the doctrine of the Church, and the whole of eschatology.' "

§ 160. Soteriologia or the Doctrine of the Work of Christ.

Soteriology is that part of Dogmatics which treats of the work of the Savior,—the doctrine of Salvation, so far as such salvation has been wrought out by the second

person in the Holy Trinity. It differs therefore from Christology which treats solely of the person of the Redeemer, and from Pneumatology, which treats of the doctrine of salvation, so far as such salvation has been wrought out by the Holy Spirit, the third person in the Holy Trinity. In Soteriology we have the objective side of the doctrine of salvation, the work of redemption and of atoning propitiation; in Pneumatology we have the subjective side of salvation, the work of the Holy Spirit in the spirit of man.

Soteriology is very closely connected with Christology, for with the divine-human person of Jesus Christ corresponds his mediatorial work, which is consummated in the three-fold activity of his office as prophet, high-priest, and king. As Prophet he testifies to salvation in his Word, as High Priest he actualized that salvation in his atoning sacrifice, and as King he applies salvation in his kingdom. Under Christ's mediatorial office as high-priest, we discuss the doctrine of atonement, and under the regal office, Christ's State of Exaltation, including the Descent into Hell, his Resurrection, Ascension, Sitting at the right hand of God, Intercession, and Kingdom.

A great deal will depend upon a correct apprehension of the teaching of Scripture concerning the doctrine of Atonement, and a sharp distinction has to be drawn between the "Moral Influence Theory," the "Governmental Theory," the "Mystical Theory," and the Anselmic doctrine of the "Vicarious Atonement."

§ 161. Pneumatologia or the Doctrine of the Work of the Holy Spirit.

The salvation which has been wrought out for man by the mediatorial work of Christ must be appropriated by the individual by faith in Christ. This subjective side

of salvation presents itself in the work of the Holy Spirit in man. This work in its various stages comes before us in the order of salvation.

Under Pneumatology we treat therefore of the grace of the Holy Spirit, of the Calling, Illumination, Regeneration, Conversion, Repentance, Faith, Justification, Mystical Union, Renovation, Sanctification, and Good Works. In this order of salvation, questions of the highest importance are involved; such as the relation of justification to sanctification, of the divine grace to the freedom of man, and of faith to works. In this sphere the confessional opposition between Protestantism and Romanism, and between the various branches of Protestantism, is sharper than any other.

§ 162. Ecclesiologia or the Doctrine of the Church.[1]

The salvation which goes forth from Christ comes to the individual ordinarily through religious fellowship, embodied in a religious community. To this fellowship, however, man himself comes only by a living relation to Christ through faith. Thus the doctrine concerning Christ and the doctrine concerning the Church reciprocally condition each other.

Dogmatics has to do with the conception of the Church according to its internal religious aspect. To Practical Theology belongs the treatment of Ecclesiastical Polity, which is occupied with the outward relation of the Church, its attitude to the State, its political organization and Constitution.[2] To Church Polity, however, Dogmatics has to furnish the leading ideas, for the polity of the

[1] See my **Ecclesiologia or the Doctrine of the Church.** New York, 1903.

[2] In my **Ecclesiologia or the Doctrine of the Church,** I have, however, devoted some thirty pages to **Church Polity.**

Church, in the main, must be conditioned by the doctrine of the Church. If the polity rests on one basis, and the doctrine on another, the polity will destroy the doctrine, or the doctrine will destroy the polity.

In a similar manner, it is Dogmatics whose work is to grasp the Means of Grace, the Word and the Sacraments, administered by the Church in their religious significance; while the full determination of the most appropriate mode of administering them belongs to Liturgics, a branch of Practical Theology.

The doctrine concerning the Church covers such a large field, is so important in all its bearings, has so much to do with the practical life of the religious activity of the Church, that it is best to discuss all its material under five separate topics, the Doctrine of the Church, the Doctrine of Holy Scripture, the Sacrament of Baptism, the Sacrament of the Lord's Supper, and the Doctrine of the Christian Ministry.[1]

§ 163. Eschatologia or the Doctrine of the Last Things.

The kingdom of God on earth embodied in the communion of the Church, moves toward a future and final consummation. ***Eschatology*** is that branch of Dogmatics which treats of Immortality, Life after Death, the Conversion of the Gentiles, Antichrist, the Second Coming of Christ, Chiliasm, the General Resurrection, the Final Judgment, the End of the World, Eternal Life, and Eternal Death.

§ 164. Orthodoxy and Heterodoxy.[2]

Orthodoxy is the reception of the right system of faith; it is right belief. Heterodoxy is the reception of a

[1] See my **Doctrine of the Ministry.** New York, 1907.

[2] Compare **Manuscript Lectures** of Dr. Krauth.

system, or of views, other than the right ones. While it is easy to decide what ***orthodoxy*** is, it is not so easy to decide what is ***orthodox.*** In the actual use of these terms they can only have a relative force. Every man is supposed to be orthodox on his own standard, and the real question therefore is, is his standard orthodox? Orthodoxy has shared the fate of many other words, in being at various times a term of the highest honor and of the greatest reproach. But like all terms essentially good, the word has purged off its reproach, and decided orthodoxy is not a term of contempt any longer, even in the mouths of those who are not orthodox.

Some writers treat ***orthodoxy*** and ***heterodoxy*** as co-ordinate and co-related forces, essential to each other. They make the one the principle of conservatism, essential to the solidity of the Church, and the other the mobile which she needs for her life and advance; but such a view, in effect, denies virtually the objective, essential character of truth, does away with faith in the proper sense, and makes the religious life rest upon mere personal opinions. It is a virtual denial of the whole supernatural and divine character of Christian conviction as something wrought by the Holy Ghost through the Word.

Orthodoxy and Supranaturalism are not absolutely identical, for while orthodoxy, from the Lutheran point of view, involves supranaturalism, supranaturalism does not cover the whole ground of orthodoxy. The Roman Catholic, the Greek, the Lutheran, and the Reformed Churches, rest upon a common acceptance of Supranaturalism, which does not, however, prevent their diversity on points of great importance. Heterodoxy may appear in very dangerous forms within Supranaturalism. Nestorianism, as regards the person of Christ, and Pelagianism as regards the nature of man, arose within the Church, recog-

nized its supranatural facts, and desired to remain in the communion.

Heterodoxy has its degrees, marked by such terms as heresy, fundamental error, and error. It may array itself against every part of the religious system, or merely against a part of one part. It may direct itself against that which is the common faith of the Christian Church, and to this class of errors, in English usage, the word ***heresy*** is usually restricted.

Error is a softer term than heresy and is more usually employed to mark divergence from the faith of particular portions of the Church; the word ***fundamental*** as qualifying the word ***error,*** may be used absolutely or relatively; absolutely it refers to the foundation of Christianity, in its most general sense, and fundamental error would be practically equivalent to heresy,—or it may be used relatively to the whole system which is regarded by a particular Church as a complete statement of Christian doctrine. In this second sense fundamental error is arrayed against the foundation laid in the confession of a particular Church and is consequently not to be tolerated in the ministers or members of that Church.

Our Lutheran Church has always distinguished between the heresy which is stamped by the official condemnation of universal Christendom, and that on which she alone has set the seal of condemnation. Any practice which puts absolutely on the same level the heretic who denies the same faith, and the person who is simply in error as regards a part if it—which so identifies the name Lutheran as absolutely equivalent to the name Christian, —is thoroughly un-Lutheran.

The true dogmatician will aim to present the truths of Christian faith in purity, and in harmony with the

Bible and the results of historical development, and in his treatment he will be both conservative and reformatory.

§ 165. The History of Dogmatics.[1]

The first movement towards dogmatic arrangement is found in the old creeds. Among the church teachers of the Ancient Church, the most distinguished of the dogmatic writers are Clement of Alexandria, (*d.* about 220), Origen (*d.* 254), Athanasius (*d.* 373), Gregory Nazianzen (*d.* 390), Gregory of Nyssa (*d.* about 395), Cyril of Jerusalem (*d.* 386), John of Damascus (*d.* 754), among the Greek Fathers; Tertullian (*d.* 220), Cyprian (*d.* 258), Hilary (*d.* 368), and Augustine (430), among the Latin Fathers. The first system of Dogmatics in the full sense is that of John of Damascus.[2]

In the Middle Ages Dogmatics was influenced by Scholasticism. Distinguished in this tendency are John Scotus Erigena in the ninth century, Anselm of Canterbury (*d.* 1109), Roscellinus, and Abelard (*d.* 1142), at the end of the eleventh and the beginning of the twelfth century. The strict systematic arrangement is first found in Peter Lombard (*d.* 1164), "the Master of Sentences." Authors of this class were called "Sententiarii." Alexander of Hales (*d.* 1245), "the Irrefragable Doctor." Albertus Magnus (*d.* 1280), "the Universal Doctor," and Thomas Aquinas (*d.* 1274), "the Angelic Doctor," were authors of what were called "Summae," works of great extent, in which every doctrine was subjected to the minutest analysis. Bonaventura (*d.* 1274), "the Seraphic

[1] For a full discussion see my **Introduction to Dogmatic Theology, Part IV.** The History of Dogmatics, pp. 143—265. Second revised edition. New York, 1895.

[2] All the works of these Fathers are published in the Ante-Nicene, Nicene, and Post-Nicene Library of the Fathers.

Doctor," was a mystic; Duns Scotus (*d.* 1308), "the Subtle Doctor," was a dialectician; Occam (*d.* 1347) showed a sceptic tendency, while Gabriel Biel (*d.* 1495) is often called "the last Scholastic." The mystic theology received a scientific shape from the hands of John Gerson (*d.* 1429), "the most Christian Doctor."

The Reformation regenerated Dogmatics. Among the great dogmaticians of the Lutheran Church, during the 16th and 17th centuries, were Luther (*d.* 1546), Melanchthon (*d.* 1560), Chemnitz (*d.* 1586), Aegidius Hunnius (*d.* 1603), Hutter (*d.* 1616), Gerhard (*d.* 1637), Calovius (*d.* 1686), Quenstedt (*d.* 1688), and Hollaz (*d.* 1713). In the Reformed Church, the most distinguished dogmaticians were Zwingli (*d.* 1531), Calvin (*d.* 1564), Bullinger (*d.* 1575), Keckermann (*d.* 1609), Polanus (*d.* 1610), Alsted (*d.* 1638), Wolleb (*d.* 1629), Heidegger (*d.* 1698), and Leydecker (*d.* 1721).

At the beginning of the eighteenth century, there was a tendency both in the Lutheran and Reformed Churches, to a greater mildness, readily degenerating into laxity. The Lutheran Church was influenced by Pietism, and by the philosophic systems of Descartes, Leibnitz, and Wolff, while the Arminian tendency gained ground in the Calvinistic churches. Among the great Lutheran divines of the 18th century may be mentioned Buddeus (*d.* 1729), Pfaff (*d.* 1760), and S. J. Baumgarten (*d.* 1757). The influence of Rationalism shows itself in Semler (*d.* 1791), and the later divines of this century. The influence of Kant (*d.* 1804) was very favorable to Rationalism. The orthodox system rather on the side of formal supranaturalism than in its own churchly strength, was defended by Storr (*d.* 1805), and Reinhard (*d.* 1812).

The chief dogmatician of Rationalism was Wegschneider (*d.* 1849). The first evidence of reviving interest

in the faith of the Church was the appearance of works whose object was to delineate the faith, though their authors did not hold it. Among the best books of this sort are those of Bretschneider (*d.* 1848), though they are to be used with caution. For whatever may be the relative moderation of this School, the point of view is substantially the same as the other.

One of the greatest names of the revival of dogmatic life is that of Schleiermacher (*d.* 1834). Distinguished in various ways are the names of Knapp, (*d.* (1825), Hahn (*d.* 1863), Steudel (*d.* 1837), Beck (*d.* 1878), Hase (*b.* 1800), Marheineke (*d.* 1846), Nitzsch (*d.* 1868), Twesten (*d.* 1876), Julius Mueller (*d.* 1878), Dorner (*d.* 1884), Martensen (*d.* 1884), and Kahnis (*b.* 1814).

Among recent Reformed dogmaticians in Germany we may mention Schweizer (*b.* 1808), Schneckenburger (*d.* 1849), Lange (*d.* 1884), Hagenbach (*d.* 1874), Heppe (*d.* 1879), and Ebrard (*b.* 1818).

Among the Lutheran Confessional dogmaticians of this century may be mentioned Sartorius (*d.* 1859), Thomasius (*d.* 1875), Philippi (*d.* 1882), Luthardt (*b.* 1823), Frank of Erlangen (*b.* 1827), and Vilmar (*d.* 1868).

Among the dogmaticians of the various branches of the Reformed Church we would mention Van Oosterzee (*d.* 1882) of Holland, Plitt (*b.* 1821) of the Moravian Church, Hooker (*d.* 1600), Bull (*d.* 1710), Beveridge (*d.* 1708), Pearson (*d.* 1686), Tomline (*d.* 1827, and Browne (*b.* 1811), of the Church of England; Jonathan Edwards (*d.* 1758), (Dwight *d.* 1817), Wardlaw, (*d.* 1823), Woods (*d.* 1854), Finney (*d.* 1875), and Pond (*d.* 1882), among the Congregationalists, Hodge (*d.* 1878); Smith (*d.* 1877), and Shedd (*b.* 1820), of the Presbyterian Church; Hovey (*b.* 1820), Pendleton (*b.* 1811), and Strong (*b.* 1836), of the

Baptist Church; and Watson (*d.* 1833), Pope (*b.* 1822), and Raymond (*b.* 1811), of the Methodist Church.

The Roman Catholic Church before the Reformation relied mainly for her creed upon Augustine, Gregory the Great, and Thomas Aquinas. The older dogmaticians, Bellarmine (*d.* 1621), Maldonatus (*d.* 1583), and others, for the most part adhered to the scholastic method. But with all the inflexibility it claims, the Church of Rome has not been able to resist the intellectual advances of the last century and a half. A more simple and independent doctrinal method was followed by Natalis (*d.* 1724), but the older method was again introduced by later dogmaticians. A new impulse within the Church of Rome went forth from Hermes (*d.* 1831). He introduced into theology the provisional scepticism of Descartes. Doubt is the necessary prerequisite to the search of truth. On this basis he endeavored to build the Roman Catholic system as the ultimate result of thorough speculation. The Church of Rome knew herself too well to trust men with this power. She was well assured on the best of grounds, that although good Catholics like Hermes might imagine that it was well to begin with doubting, that the mass of men in her communion, beginning with doubting would end in total unbelief. Hence Hermesianism was strongly resisted and put under the ban. Among the more recent Roman Catholic dogmaticians may be mentioned Denzinger, Perrone, Klee, Hurter, Cardinal Wiseman and Cardinal Gibbons.

§ 166. Select Literature of Dogmatics.[1]

1. Text-books and Systems of Doctrine.

1. LUTHERAN.

BAIER, Compendium Theol. Positivae. Edited by Dr. Walther. 3 vols. St. Louis, 1874. Very valuable for those who read Latin and German.

FRANK, System der christlichen Gewissheit. 2 vols. Erlangen, 1881—1884.

FRANK, System der christlichen Wahrheit. 2 vols. 1894.

FRANK, Dogmatische Studien. Leipsic, 1892. These works of Frank are among the most profound works produced in the last century.

GRAEBNER, A. L., Outlines of Doctrinal Theology. St. Louis, 1898.

HASE, Hutterus Redivivus. Twelfth edition. Leipsic, 1883.

JACOBS, H. E., Elements of Religion. Philadelphia.

JACOBS, Summary of the Christian Faith. Philadelphia.

KOESTLIN, JULIUS, Theology of Luther, etc. 2 vols. 1897.

KRAUTH, Conservative Reformation. Philadelphia.

LUTHARDT, Kompendium der Dogmatik. Ninth edition. 1893.

LUTHARDT, Fundamental Truths. Edinburgh, 1869.

LUTHARDT, Moral Truths. Edinburgh, 1873.

LUTHARDT, Saving Truths. Edinburgh, 1866.

MARTENSEN, Christian Dogmatics. Edinburgh, 1866.

PHILIPPI, Kirchliche Glaubenslehre. Third edition. 9 vols. 1883.

SCHMID, Doctrinal Theology of the Evang. Lutheran Church. Third edition. 1899.

SPRECHER, S., Groundwork of a System of Evang. Lutheran Theology. Philadelphia, 1879.

VALENTINE, M., Christian Theology. 2 vols. Philadelphia, 1908.

VILMAR, Dogmatik. 2 vols. 1874.

2. GERMAN REFORMED.

CALVIN, Institutes of the Christian Religion. Many editions.

EBRARD, Christliche Dogmatik. 2 vols. 1863.

GERHART, Institutes of the Christian Religion. 2 vols. 1891, 1894.

HEPPE, Dogmatik der evang. reform. Kirche. 1861.

LANGE, Christliche Dogmatik. 3 vols. 1870.

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1 The Literature of Dogmatics is very rich, and we can only indicate the more important works, especially in English. For a fuller list see my **Introduction to Dogmatic Theology**, pp. 262—265.

3. DUTCH REFORMED.

VAN OOSTERZEE, Christian Dogmatics. 2 vols. 1874.

4. MORAVIAN.

PLITT, H. Glaubenslehre. Gotha, 1863.

SPANGENBERG, Exposition of Christian Doctrine. 1784.

5. CHURCH OF ENGLAND (EPISCOPAL).

BEVERIDGE, Thesaurus Theologicus, or a Complete System of Divinity. 4 vols. 1710. New edition. 2 vols. 1828.

BROWNE, E. H., An Exposition of the 39 Articles. New York, 1865. The principal works in Dogmatics of the Church of England are either expositions of the Apostles' Creed, or of the 39 Articles, of which latter especially may be also mentioned the works of Beveridge, Burnet, Forbes, Jelf and Jones.

BUEL, Systematic Theology. 2 vols. New York, 1889.

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III. ETHICS.

§ 167. Definition.

Ethics is the science which treats of the nature and condition of man as a moral being, and of the duties which result from his moral relations. The term ***ethics*** is the most ancient, dating from the time of Aristotle, but we find the term ***Moral Philosophy*** in common use in the English language, taken from the ***Philosophia Moralis*** of, Cicero and Seneca. If ethics is the science of the moral ***Christian*** ethics is the science of Christian morals, that is

of the principles and rules of duty which are formally sanctioned and taught by Christianity.

There are three standpoints from which a system of ethics may be presented, the empirical, the philosophical, and the Christian.

An empirical ethics is based on experience and furnishes only a series of observations and rules and can only be regarded as the vestibule, but not ethics itself,—a favorite method of modern times: philosophical ethics seeks to develop the moral as a pure revelation of reason, and takes philosophy as its exclusive ground and source,—a method followed by nearly all English and American writers of the past. Christian ethics, on the contrary, regards the moral as a revelation of faith in the personal God and in the historical Christ, as an expression of obedience to the revealed will of God. Christian ethics may also be called Theological ethics, as in Germany where this science has been largely cultivated.

Although Christian ethics is not to be confounded with Practical Theology, it is the indispensable condition to the highest development of every part of the last department of theology. Ethics is the science of holy love, of heavenly charity, and hence without an ethical groundwork, all the outgoings of the speculative, and all the forms of the practical faith, would be as a sounding brass or a tinkling cymbal.

Every historical religion has its own distinctive ethical type, which it impresses upon the nations and eras which it controls. There is a Protestant ethics, a Catholic ethics, a Lutheran ethics, a Reformed ethics, a Puritan ethics, a Pietistic ethics, acknowledging a common base and so far resting on it, they all are Christian ethics, yet all have their individual features.

§ 168. Christian and Philosophical Ethics.

Christian Ethics presents the theory of moral life as it is to be actualized and revealed in Christian affections, wrought by living faith, and shown by Christian walk and conversation. It rests, in common with Dogmatics, upon the foundation of positive Christianity, and derives from it therefore its principles. On the other hand it also connects itself with general human or philosophical ethics in its scientific form, and in the points from which it goes forth, and in its motives, but at the same time in their essential contents, Christian ethics and philosophical ethics can never be in conflict.

Christian or theological ethics, is in respect to *extent* of contents and to the *means* at its disposal, richer than purely philosophical ethics.

Philosophical ethics, if it is not to run out into empty abstractions, must connect itself with the historical phenomena of the moral life which has resulted from the influence of positive religion, and is of no practical value except as it can vitalize the general and abstract, by the concrete and particular.

The positive element of Christian ethics is not merely the letter of the law, either of the Old or the New Testament or of both together, but it involves a tendency of life which entered into the world of men with Christ,—a tendency of which he is the prototype, and which he has completely actualized, a tendency which is to be perpetuated under the influence of his spiritual presence, in the communion of saints and is to reveal itself in act and life as a moral power.

§ 169. The So-called Distinct Branches of Ethics.

Asceticism, pedagogics, and casuistry have sometimes been regarded as subdivisions or branches of ethics.

But asceticism, though it teaches man how to train himself for morality, already finds a place and is conditioned, in morality itself. At times it is largely negative, as we see in mediaeval asceticism, fasting, mortification, and voluntary abstinence; at times largely positive, stimulating the good by meditation upon the supreme Good itself, and by absorbing the emotions in the divine ideals. But this is a part of morality itself.

Although pedagogics may be regarded as the science of showing and teaching how we may train others, and though the moral principles involved in education must be discussed in ethics, the art of training, the technics of education, forms a distinct science, which is properly termed pedagogics and belongs to Practical Theology in so far as it is concerned with a training for ecclesiastical life.

Casuistry has to do with cases in which duties come into conflict with each other, with what are known as cases of conscience. Kant calls it "the dialectics of conscience." Casuistry has been cultivated as a separate science by the moralists of the Roman Catholic Church, especially by the Jesuits, for the use of priests at the confessional. It is, however, merely the outgrowth of a scholastic and Jesuitical morality, and as such is to be banished from a sound system of ethics. All such doubtful and embarrassing cases must ultimately be decided by the individual conscience.

§ 170. Divisions of Christian Ethics.

Christian ethics, like philosophical ethics, is divided into *general,* which treats of principles, and into *particular,* which treats of the application of principles. In discussing the principles of ethics, the moral principles which underlie our science, we have before us the essential

character, object, and motives of morals; then we must investigate the moral nature and limitations of man, determine the proper limitation of the ideas of good and evil, of sin and accountability, of grace and freedom, and finally in order to establish the true aim of all moral effort, we have to determine the doctrine concerning the supreme good, and all these subjects again carry us back to the profoundest depths of doctrine.

Special ethics, on the other hand, has to do with the application of principles to the particular phenomena and manifestations of the moral life in defined relations, and is subdivided again into the special doctrines of particular virtues and duties.[1]

§ 171. History of Ethics.

Rich materials for a Christian ethics are found already in the writings of the Apostolic Fathers and of the early Apologists. Clement of Alexandria in his "Paedagogus" or "Instructor" gives many moral prescriptions which run out into minute details. In his "Stromata" he treats of the "Moral Law" and the "Highest Good," and also gives us a moral dissertation "On the Salvation of the Rich Man." In Tertullian we find quite a number of dissertations on ethical subjects, but we must be careful to distinguish between the works which belong to the period which preceded his going over to Montanism and those of the period succeeding that step. Among his works may be mentioned, "On Idolatry," "Of Shows," "On Prayer," "Of Patience," "On the Apparel of Women," "On Chastity," "On Monogamy," "On Modesty," and "On Fasting." In a similar strain Cyprian wrote "On

[1] For detailed outlines of the Systems of Martensen, Harless, and Wuttke, see my **System of Christian Ethics**, third edition, New York, 1905.

the dress of Virgins," "On Jealousy and Envy," and "An Exhortation to Martyrdom." The renowned pulpit orators Basil the Great, the two Gregories, Chrysostom, Ephraem the Syrian, and Cyril of Jerusalem, often discussed purely moral and ascetic subjects. Ambrose, Augustine, Jerome, and Gregory the Great wrote largely on ethical topics.

Three periods can be traced in the development of every science, 1) the creative, 2) the collective or compiling period, and 3) the systematic. John of Damascus was among the earliest of the collectors, and this work of compilation preceded that of systematic arrangement.

The ethics of the mediaeval mystics (the Victorines, Bernard of Clairvaux, Bonaventura, Suso, Tauler, Eckart) is also ascetic, but the ascetism is of another and purer kind than that advocated by the Montanists and Donatists of the third and fourth centuries. But so far as mysticism developed an ethics, the principle of the false asceticism was retained.

The dogmatic works of the Scholastics embraced ethics also, it being, however, largely controlled by the spirit of Aristotle. To the four philosophical virtues — *justitia, fortitudo, moderatio* and *sapientia,* — the three theological virtues were added,—faith, hope and charity, —thus making the sacred seven full.

The Reformation is to be considered as a moral regeneration, wrought by the Spirit of God, through a pure faith. But on this very account it was not a period of systems of morals. All the Reformers were earnest in setting forth and exemplifying the great principles of morals, and side by side with the doctrine of justification by faith, they taught (Aug. Conf. Art. 6) that faith should bring forth good fruits. Melanchthon treated morals scientifically on the ancient Aristotelian basis. Calvin set forth

the law with the abstract vigor of a Jew and the practical severity of a Cato.

The first writer of a distinct system of Christian ethics was the Reformed divine Danaeus (*d.* 1595). The philosophy of Descartes (*d.* 1650) gave a new impulse to the study of ethics, especially among the Reformed theologians. Arminianism showed a tendency to reduce Christianity almost exclusively to a system of morals. In the Lutheran Church Calixtus separated ethics from dogmatics, and the wisdom of this has been generally acknowledged. Pietism on the Continent and Methodism in the lands whose vernacular is English, though often one-sided, have had an important influence in stimulating and purifying the Christian life.

The transition from the old to the new era in ethics, as well as in dogmatics, was made by Buddaeus (*d.* 1729), and later in the same century we have the ethical works of Rambach (*d.* 1735), Mosheim (*d.* 1755), Baumgarten (*d.* 1757), Crusius (*d.* 1775), Doederlein (*d.* 1789), Michaelis (*d.* 1791), Morus (*d.* 1792), and Less (*d.* 1797).

In the Roman Catholic Church the chief moralists were the Jesuits, who by their casuistry and their doctrine of probabilism, brought Christian morals below the standard of the better Paganism. Over against Jesuitism, Jansenism, which is the Augustinian tendency in the Church of Rome, brought forth a number of works of distinguished merit, especially from the school of Port Royal. Among these great names are those of Arnauld (*d.* 1694), Pascal (*d.* 1662), and Quesnel (*d.* 1719). These works with all their excellences as contrasted with the Jesuit tendency, are yet marred by an asceticism running out into enthusiasm, and often by an obscure mysticism. Quietism is one of the degenerate forms of this tendency.

A new period in ethics began with Kant (*d.* 1804)

in the doctrine of the "categorical imperative." Its fundamental principle is, duty is duty, right is right, and as such must be done. This principle redeemed ethics from the fetters of Eudaemonism, which is, that duty is to be done because it promotes our happiness and welfare. But the ethics of Kant lack the profounder Christian motive and transformed itself as it were into ethical mathematics. Duty must be done as twice two makes four.

Schleiermacher (*d.* 1834), is the founder of modern theological ethics, for as he had made an epoch in philosophical ethics, he wrought also a healthful change in specifically Christian ethics, by basing it on the specifically Christian element. However different the fundamental views on which later systems have rested, they have this feature in common, of seeking what they regard as the scriptural view of life.

Among the most distinguished names of recent time who have made contributions to Theological or Christian ethics may be mentioned Rothe, Schmid, Sartorius, Vilmar, Wuttke, Palmer, Hofmann, Beck, Harless, Dorner, Lange, Martensen, Frank, and Luthardt. Of these we would especially recommend the works of Sartorius, Harless, Martensen, Dorner, Luthardt, and Wuttke, all of which, in whole or part, have been translated into English.

English and American literature is very rich in works on philosophical ethics or moral philosophy, but very poor in works on Christian ethics, and it is only of late that any works have appeared from a Christian standpoint.

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PART IV.

PRACTICAL THEOLOGY.

PART IV. PRACTICAL THEOLOGY.

§ 173. Definition of Practical Theology.

Practical Theology embraces the theory of the activity of the Church, as this activity reveals itself in the Church as a whole, and in the individual members and representatives of it acting in the name of the Church. We call it a theory to mark the fact that the antithesis often made between Practical and Theoretical is a spurious one. There is a theoretical which is destitute of the practical, but there is no true practical which does not rest on a sound theory. It is the true theory which qualifies for the practice of an art.

As a science it forms the crown of theological study, and naturally follows last in order of the four main departments of theology, Exegetical, Historical, Systematic, and Practical. It presupposes, in its scientific work, the whole of the positive contents of Christianity, its facts and teachings, and, more than all else, a knowledge of the Bible. The importance and value of the science can be seen in this, that it teaches the minister of the Gospel to apply and render fruitful in the service of the Church, the knowledge which he has already acquired. And although theory can never supply the lack of practice, still it may prepare the way for practical work.

Schaff (§ 254): "Practical Theology is itself a theory, and on the other hand all other branches of theology are practical in their bearing. Practical Theology is an art as well as a science."

McClintock: "As an art, it seeks to employ usefully in the Church the scientific knowledge acquired in the three other departments of Theology which naturally precede it."

§ 174. Divisions of Practical Theology.

All the Church activities which constitute the object of Practical Theology, may be comprehended under the two forms, 1) of the leading of the Church, and 2) of the service or ministry of the Church. In both these forms, pre-eminently if not exclusively, the minister has to participate in his practical relation to the Church. Hence, for the most part, Practical Theology limits itself to the guidance of the spiritual office. It is a science of a clergyman's vocation and has special reference to the ministry of the Church.

The activity to which Practical Theology adapts its principles allows of different divisions according to the different points of view. We may reduce them to the following three categories: 1) The gathering and introducing of individuals into true Church fellowship, which includes the sciences of Evangelistics, Diaconics, and Catechetics, or the work of the Church as manifested in her missionary and educational efforts; 2) the guidance and promotion of the Christian life within this fellowship, which includes the three sciences of Liturgics, Homiletics, and Pastoral Theology; 3) the organization of the Church, within which every individual is to be active in his own proper place, and in whose right administration he is to be a co-worker, the science of Ecclesiastical Polity, or Church Government, known also as Gybernetics.

We thus have ***seven*** distinct sciences in Practical Theology:

1. ***Evangelistics,*** or the theory of Foreign Missions.

2. ***Diaconics,*** which may be subdivided into Home Mission Work and the work of the Inner Mission. Closely allied is the kindred science of Sociology, which is in fact a new department of Inner Mission Work, and the science of the training of Church Workers

3. ***Catechetics,*** or the theory of training the minister as a teacher. Closely allied is the science of Pedagogics, the theory of teaching in general, and the preparing of men for Sunday school work in general.

4. ***Liturgics,*** the theory of worship.

5. ***Homiletics,*** the theory of preaching.

6. ***Pastoral Theology,*** the theory of the Care of Souls, known also as Poimenics.

7. ***Church Polity,*** including Church Law, the theory of the organization and administration of the Church at large.

These distinct sciences of Practical Theology necessarily interlap each other more or less at various points, and though called by different names by different writers, all the distinct sciences are included in the seven named above.

§ 175. History and Literature of Practical Theology in General.

Precious hints, capable of expansion into volumes, as to the proper mode of working in the ministry, are found in the New Testament. We need but refer to the discourses of our Lord at the sending forth of the twelve (Matt. 10: 5—42), of the seventy (Luke 10: 1—16), and at the hour of his farewell (John 13: 1—17: 26), not to speak of Paul's Epistles to the Corinthians and Ephesians, and especially of the Pastoral Epistles. These last should be the minister's daily study. They are his divine Breviary. Various remarks of value are found in the Apostolical Fathers; especially, however, do the first six books of the "Apostolical Constitutions,"[1] as also the "Apostolical Canons," here shed a clear light upon the manner in

1 The best English translation is found in Vol. VII of "The Ante-Nicene Fathers." American Edition.

which, during the first ages of the Church, the work o the ministry was conceived of and regulated. At a later period more ample treatment of these topics is found in Tertullian († 220) and Cyprian († 258). In that masterpiece of Chrysostom († 407), "On the Priesthood,"[1] we have a fervent and eloquent plea for the ministry of the Gospel, with an enthusiastic commendation of its sacred duties. Very many valuable hints are also given by Ambrose († 397) in his treatise "On the Duties of Ministers,"[2] and by Augustine († 430) in his famous work "On Christian Doctrine."[3] But the most important work of the Ancient Church on this subject is the "Liber Pastoralis"[2] of Gregory the Great († 604), a work which gives most excellent advice suitable to all times. It first treats of the requirements necessary for the ministerial office, then of the life of the minister, then of the instruction of persons of different conditions, while the whole is closed with an earnest warning against all kinds of vices, especially against spiritual pride.

Only two works produced during the Middle Ages here deserve mention. Though the "De Clericorum Institutione, etc." of Rabanus Maurus († 856) was in part a compilation, it was a good compendium; but especially noteworthy is the "Tractatus de moribus et officiis clericorum" of the great Bernard of Clairvaux († 1153). The forerunners of the Reformation were distinguished by their devotion to Practical Theology. Wiclif wrote on the Pastoral Office, and so did others.

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1 The most accessible English translation is found in Vol. IX of "The Nicene and Post-Nicene Fathers," **First Series.** American edition.

2 In "The Nicene and Post-Nicene Fathers," **Second Series.**

3 See Vol. II of "The Nicene and Post-Nicene Fathers," **First Series.**

But the Reformation itself gave the most distinguished place to Practical Theology. For the formation of priests it substituted the formation of preachers and pastors. Although Luther himself wrote no special works on the subject, his writings have been gleaned by Conrad Porta in his "Pastorale Lutheri." Gessert has also presented the views of Luther on this subject in quotations taken from his writings. Quenstedt wrote his "Ethica Pastoralis" in 1678, and the books of Hartmann (Pastorale Evangelicum, 1678), Kortholt (Pastor Fidelis, 1696), and other works of that era are written in the spirit of Luther. A new impulse was given by Spener († 1705), in his "Pia Desideria" (1678) and other writings, and by Francke in his "Monita Pastoralia" (1712). In the latter part of the eighteenth century we would especially mention Herder's "Briefe ueber das Studium der Theologie" (1780), a work which will still well repay perusal. But it is in the nineteenth century that Germany has made the most valuable additions to this science. Among others we would especially mention as worthy of study the works of Claus Harms,[1] Nitzsch,[2] Loehe,[3] Palmer,[4] Kuebel,[5] Harnack,[6] Steinmeyer,[7] Vilmar,[8] Von Zezschwitz,[9] and Wal-

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1 Pastoral-Theologie. 3 vols. Kiel, 1878.

2 Praktische Theologie. 3 vols. 1875.

3 Der evang. Geistliche. 2 vols. Last edition, 1872—1876.

4 Evangelische Pastoraltheologie. Second edition, 1863.

5 Umriss der Pastoraltheologie. Second edition, 1874.

6 Praktische Theologie. Four parts in two volumes. Erlangen, 1877—1878.

7 Beitraege zur praktischen Theologie. Five Parts. Berlin, 1874—1879.

8 Lehrbuch der Pastoraltheologie. Guetersloh, 1872.

9 System der praktischen Theologie. Three parts. Erlangen, 1876—1878.

ther.[1] All these are standard works, and each one has its peculiar excellencies.

From a scientific aspect the best modern work on all the branches of Practical Theology, in English, is the ***Practical Theology*** of J. J. van Oosterzee, and for a brief outline of a very practical character, suggestive and stimulating, Schenck's ***Modern Practical Theology*** (New York, 1903).

I. EVANGELISTICS.

§ 176. Definition and Aim of the Science.

Evangelistics is the science of the theory and history of foreign missions. Two other names have also been given to this science, Halieutics (from "halieus" a fisherman) and Keryktics (from "Kerux" a herald), but the same idea is indicated by whatever name we may designate the science, as the theory of the extension of Christianity among the nations who do not know the precious truth of the Gospel.

The aim of this science may be twofold,—1) to give a special course of training to the student who expects to devote himself to the work of foreign missions; or 2) so to present the subject of foreign missions, that it may serve to lead the pastor and teacher to a sufficient acquaintance with, a warm interest in, and a well-ordered participation in, the work of Missions. The extent and scope of the science in the former case will be larger and wider than in the latter,—still there will be much in common. It is not our aim to present a full outline of this science, either in a general or a more special sense, as there are

[1] Amerikanisch-Lutherische Pastoraltheologie. St. Louis, 1872.

many special works devoted to this subject, and we will mention the most important in the Literature cited.

§ 177. Qualifications of a Foreign Missionary.

Those who wish to enter the field of foreign missionary work and devote their lives to this important service in the kingdom of God ought to possess the necessary gifts and receive a special training.

In general we may say that he who prepares himself for this work ought to aim at the following ideal:

1) He must be an experienced Christian, with a soul burning with love and zeal for Christ;

2) A firm believer in the Gospel truth, of great activity of character, of strong faith, not easily discouraged;

3) Of a sound body and mind, acquainted with some mechanical trade, with some knowledge of medicine, especially of Materia Medica;

4) With experience in Christian work at home, especially in Inner Mission work in large cities;

5) He ought to have a good general education, if possible a full collegiate education;

6) A practical, biblical and theological training, if possible a full theological course;

7) Ought to have the gift of acquiring foreign languages;

8) Ought to have attended for a year or more some special school where missionaries are especially trained for their work;

9) Ought to make a special study of the history of the founding and extensions of mission during the different periods of the history of the Church;[1]

[1] 1) At the time of the Apostles; 2) before and during the migrations of the nations; 3) after the rise of Islam; 4) of the more recent times; 5) of the present.

10) Ought to have studied the various methods pursued at different periods;

11) Ought to be acquainted with the nature, condition, aids, demands, difficulties, and expectations of the work at present;

12) Is thoroughly acquainted with the history and ethnography and geography of the country in which he proposes to labor;

13) Its religion, literature, and philosophy;

14) And has the call and endorsement of the Church at home, above all is a man of prayer and faith.

All this implies that the wants of this age demand a special course of preparation for foreign mission work, and too much stress can not be laid upon it.

§ 178. Importance of the Science to Every Pastor.

To the pastor at home this science is also of great importance. The work of Christian Missions is founded on the Lord's command, and if it shows a wrong spirit on the part of any Christian not to be a friend of Missions, most of all is it to be expected of the pastor that he shall have a heart for them. From him must in great measure come the awakening to this work in the congregation. It is not said that each pastor ought to be as thoroughly conversant with the work of foreign missions as the missionary himself, or as the directors of a missionary society, but upon two questions he ought to have some particular knowledge:

1) What has been done in the work of Christianizing the world? and 2) what can and ought he and his congregation do in carrying out the will of the Lord?

The pastor therefore ought to make a special study of the history of Christian Missions; especially of this century, and of his Church. The general history of missions

will naturally fall under three topics: 1) the activity of individuals; 2) of Societies; and 3) of the Church.

Much also depends on the way by which the pastor guides the missionary activity of his congregation. The pastor ought not only to be a friend of missions, but an actual co-laborer, taking a personal part in the conducting of the missionary activity. The interest of the congregation gains in unity and force where it is guided with the firm hand of the leader of the flock. By his word and example the mission zeal is called forth in the hearts of old and young. His labors must tend to make the cause of missions the cause of the congregation. To this end it is very desirable at times to hold Mission Festivals and bring the matter directly to the hearts of the people. Special prayers ought also to be offered at suitable times in the ordinary services of the Church. A great deal depends also on the manner in which Missionary meetings are conducted. The best leader is he who can not only pray most fervently, but also relate in a most fascinating manner and most vividly depict the trials, wants, work and encouragements, of mission work.

The congregation ought to be kept well-informed with regard to what befalls the missionaries in whom they are interested, and it would awaken greater interest if an occasional letter from a missionary to the individual congregation would be received. The lives of eminent missionary heroes of the past, ought also, from time to time, be presented in an interesting manner to the congregation. The pastor ought also always be ready to answer the various objections that will be raised against foreign missions.

§ 179. Value of Biographies.

So important is the reading of good biography that we devote a special section to this topic. There is no

better way of enkindling the heart of the pastor than the reading of the biographies of those noble men of God, who, in the past and present, have given their lives to this work. Among others we would here mention the lives of Ulphilas († 383), Boniface († 755), Ansgar († 865), Frances Xavier († 1552), of David Brainerd, William Burns, William Carey, Alexander Duff, Bishop Hannington, Reginald Heber, Adoniram Judson, David Livingstone, Henry Martyn, Christian Swartz, Bishop Patteson, John G. Paton, Gilmour, James Chalmers, John Mackenzie, Brown, and Hamlin.

§ 180. Select Literature.

The literature on the History and work of Foreign Missions has become very extensive. Special periodicals and reviews are devoted to this science. Every denomination has its special organs, and there is no lack of thorough information on this point. Of especial value are the published proceedings of the various Missionary Societies, and the Reports of the various World Conferences held since 1878. The literature is so extensive, that we here mention only a very few and these in each case add a very good bibliography of the subject. See also the list given in Church History.

ADAMS, J. E. The Missionary Pastor. Price 75 cents.

Hints for developing the Missionary life in the Church. With charts prepared by Robert J. Kellogg. Very practical, contains hints and outlines for missionary meetings, for missionary classes, suggestions for missionary maps, and a large number of charts for use on the blackboard, with an excellent list of select literature on Missions, covering 22 pages, including some 250 volumes, on all parts of the work, theoretical, practical, historical, and biographical, arranged largely by countries.

BLISS, E. M. A Concise History of Missions. Price 75 cents.

Contains also a list of the most valuable and available books, arranged according to the plan of the book. Part I General History (20 vols.); Part II Development of the field, a) The Religions (14 vols.); b) The Fields (65 vols.); Part III. Organization and Methods (15 vols.)

DENNIS, JAMES, S. Christian Missions and Social Progress. 3 vols. 1899. Price $2.50 each.

A sociological study of Foreign Missions, with many illustrations. This is a work that ought to be read by every clergyman. The first volume contains four lectures. I. The Sociological Scope of Christian Missions, to which is added a select bibliography of about 350 works, classified under Sociology, Christianity and Civilization, and Missions and Social Progress;

Lecture II. The Social Evils of the Non-Christian World, with a select literature of over 400 works chosen from the immense number recently written, classified under 1) Society before the Introduction of Christianity, 2) Society in the Early Christian and Mediaeval Period, and 3) Society in the Modern Era, the last being arranged by countries (13), 4) Special Subjects, as temperance, the opium evil, gambling, witchcraft, and 5) Miscellaneous Subjects;

Lecture III. Ineffectual Remedies and the Causes of their failure, with an appendix of select literature of about 150 volumes, not mentioned before, arranged under 1) Civilization and Education, 2) Buddhism, 3) Confucianism, 4) Hinduism, 5) Islam, 6) Comparative Study of Religion;

Lecture IV. Christianity the Social Hope of the Nations, with an appendix of select literature of over 100 volumes not mentioned before.

In the second volume we have two lectures.

Lecture V treats of the Dawn of a Sociological Era in Missions, and in an appendix is given a select list of books, some 200, not mentioned in volume 1, arranged under 1) Recent Studies in Mission History, 2) Biographies of Missionaries and native Christians, mostly recent books;

Lecture VI. On the Contribution of Christian Missions to Social Progress, not only covers 386 pages of the second volume, but the whole of the third volume, more than 600 pages, and in an appendix a select bibliography of Recent Mission Literature is given of over 600 books, not given before in volumes one and two. This epoch-making work in three volumes, the most important work that ever has been written on the Practical side of Missions, contains a closely printed Index, in small type, of over 100 pages, double columns.

GRAHAM, J. A. Missionary Expansion since the Reformation. Price $1.25.

Very valuable for the popular form in which it has been written, its biographical value and the character of its 145 illustrations and 8 maps.

PFEIFFER, EDWARD. Mission Studies. Price $1.00.

Outlines of Missionary principles and practice. Covers not only the work of Foreign Missions, but also Home Mission work and Inner Mission work. The book contains a good bibliography not only of books in English, but also of those in German.

WARNECK, GUSTAV. Outline of a History of Protestant Missions. From the Reformation to the present time. A Contribution to modern Church History. Authorized translation from the seventh German edition by George Robson. Price $2.80.

The best history of Missions. No man living is better qualified and equipped for this work than Dr. Warneck.

II. DIACONICS.

§ 81. Definition and Distinctions.

Diaconics or the theory and history of the Inner Mission is the latest of the theological sciences. In order to have a clear idea of what we mean by this science we must distinguish between Foreign Missions, Home Missions, and Inner Missions. For though the aim is the same, and the motive that urges the Church to devote her energies in these various forms is the same, yet there is a marked difference in the spheres of work. Foreign Mission Work, as we have already stated, refers to the bringing of the Gospel to those in foreign lands who never have had an opportunity of hearing it; Home Mission work refers to help given to scattered Christians, who are unable to support a pastor or build Churches without assistance from their brethren in the faith; Inner Mission Work, on the other hand, refers to the peculiar work which must be done among the poor, neglected, wretched, and criminal classes in our large cities. It includes more than the preaching of the Word, and the great problem which this science seeks to solve is how to reach that immense class which the Church does not know, and is not able, under its present manner of working, to reach.

Of late the new science of Sociology has made great progress and ***Christian Sociology*** has been defined as "the study of society from a Christian standpoint with a view to its Christianization."

§ 182. Home Missions.

The work of Home Missions "is work that is carried on in our own land and consists in gathering into self-supporting congregations the scattered brethren in the faith, together with the unchurched masses of our mixed population." [1] There are thousands of professing Christians scattered over each state, temporarily severed from Christian congregations, and an equally large number indifferent to religion, both native and foreign born, who are in sore need of the ministry of the Church. The great aim is to provide the Gospel to all classes and conditions of men, and everywhere to organize self-supporting congregations.

The Church can only accomplish her work by the preaching of the Word and the religious instruction and training of the young by means of Christian Schools and making proper use of whatever help that primary and secondary public schools, and the higher institutions may be able to give.

§ 183. Inner Missions.

There can be no doubt that this is one of the most serious questions of this age, and the science rightly belongs to Practical Theology, and it is best to regard it as a development, in a special department, of a branch of Pastoral Theology. The science is of German origin and the leaders of this whole movement in modern times were Wichern (1806—1881), Theodore Fliedner (1800—1864), and Wilhelm Loehe (1808—1872).

Both in England and the United States much attention has been paid to the solution of this great problem of modern society. The question is how to reach those

[1] See the excellent work Pfeiffer, **Mission Studies**, Columbus, Ohio.

classes in our large cities which have become indifferent to Christ, or out of ignorance, know nothing of Christ, many of whom suffer the greatest poverty. Various causes have brought about this state of affairs. In many cases the Church has neglected her duty of providing the Word of God, and taking care of her poor, in other cases it lies in the fault of the persons themselves, in neglecting the Word of God and being led away by the great temptations of city life. It is also necessary to distinguish between various degrees of degradation, and each special class must be treated with consummate tact. We must approach the depraved young in one way, the younger criminals in another, while the older criminals in still another; and then the problem of prostitution meets us with all its evils, the curse of drunkenness and opium, and how to reclaim that large vagrant class which seems to have no settled place of abode. The difficulties to be overcome are very great, and not only must we consider the external evils as they are, but there are many internal causes which all the time are fomenting and increasing the difficulty of the problem. We here refer to the increase of Sunday desecration, the looseness of the marriage relation, want of true family life, want of proper bringing up of children, the labor problem, socialism, anarchism, and to the large massing of foreign populations in one place. The problem is not only to christianize and save these people from their moral degradation, but to take care of the sick and the poor, the blind, the epileptic, the aged and infirm, the idiot and lunatic.

Different solutions of this problem have been attempted, which we may describe as 1) Church Work, and 2) Society Work. The ideal plan in Church Work would be that, by a unanimous agreement of all the pastors in a city, the whole territory be divided into as many districts

as there are separate congregations,—these districts being apportioned as far as possible to the nearest congregation. Each congregation should then appoint 1) a Committee on "District Visitation," which committee shall properly subdivide its district and visit every house, and take an exact census as to the religious preferences of each family, if any,—and by a mutual exchange all the Churches in a certain territory, say a mile square, could find out how many of their own denomination reside within it. This Committee under the direction of the Pastor should make it their special work to visit the families preferring their own denomination and seek to awaken them to their duty. 2) A second Committee should be appointed to labor with the boys and young men of the district who are outside of the Church. 3) A third Committee should have its special duty to look after the sick in the district, outside of the Church, and endeavor to procure volunteer nurses, and provide what is absolutely necessary. 4) The Committee on the Poor should do all as far as possible to ameliorate their condition, by such plans as are deemed most beneficial.

To carry on this work persons specially trained ought to be called by the congregation. These workers could be divided in three classes: 1) Ordained clergymen, with ripe experience as directors of the work; 2) Christian men, who solemnly have offered themselves for this special work; and 3) Deaconesses, with special training, for taking care of the sick and helpless. In this whole plan so far suggested, it is however, the individual congregation, or some individual Church, that carries on the work.

Unfortunately it must be confessed that the Church as such has not done her duty in this respect, and so various "Societies" have been formed in large cities to carry on this work. These societies have been very

successful, and much has been done, and all are gradually adopting some plan similar to what has been recommended to Churches. We have various societies in the Church and outside of the Church, all aiming to bring about closer communion with God, and the amelioration of the poor. Among others we might mention the Society of Christian Endeavor, the Young Men's Christian Associations, the Army of the White Cross (Purity), of the White Ribbon (Temperance), of the Red Cross (Nursing the sick), etc. Special "Training Schools" have also been established for training men and women for this great work. The literature of this subject is very rich. Several general Christian Conferences have been held for the special discussion of this problem. Valuable hints are found in the published proceedings of these Conferences. That the student may fully understand the great problem that the science of Diaconics, or Inner Mission, seeks to solve, we give here a synopsis of the contents of a well known work by Wurster and Hennig.[1]

A Synopsis of a Book on Inner Mission.

PART I. A GENERAL SURVEY OF INNER MISSION ACTIVITY.

Section 1. Why Engage in Inner Mission Work?

Commanded by Jesus. Luke 16: 19ff.; John 12: 8; 13: 4—17; the parabolical feature of Christ's miracles of healing.

Reasons for preferring the term "Inner Mission."

Inner Mission an Endeavor to Obviate the Needs of a Christian Nation.

Involved in Conception of a Church.

1. The Nature of the Needs requiring Inner Mission Activity.
   a) Needs in the Family.
   b) Needs in the Church.
   c) Needs in Civil and Political Spheres.
2. Who Should Engage in Inner Mission Work?
3. When Does the Work Cease?

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1 Wurster, P. and M. Hennig. Was jedermann heute von der Inneren Mission wissen muss. Table of contents translated by Rev. F. C. Oberly.

Section 2. How Did Former Generations Conduct the Work Modernly Styled Inner Mission?

I. In the Ancient Church.
The Time of Christ and the Apostles.
From the Apostolic Age to Constantine.
From Constantine to the Extinction of the Ancient World.

II. In the Mediaeval Era.
The Church a Rich Mother of the Poor.
Cloisters and Hospitals Refuges for the Poor.
Religious Orders and their Work among the People.

III. In the Period of the Reformation and the Counter-Reformation.
New Principles of the Reformation.
New Organizations among Protestants.
New Methods among Roman Catholics.

IV. In the Period of Pietism and Illuminism.
Pietism, its Blessings and its Narrowness.
Illuminism, its Beneficial and its Pernicious Features.

V. The Period of the Infancy and Youth of Inner Mission during the Years of a Revival of Faith.
The "Christentumsgesellschaft."
Impulses from England.
Reform Schools.
Inception of the Female Diaconate.

Section 3. The Helpers and Agencies of Inner Mission.

I. Illustrious Leaders.
Wichern, Fliedner and Loehe.
Mez, Werner and Von Bodelschwingh (Founders and Pioneers of Work in behalf of the Unemployed).
Krummacher and Stoecker.
Exponents of the Science of Inner Mission (Uhlhorn, Schaefer, Wurster).

II. Brotherhoods and Sisterhoods.
The Female Diaconate.
The Male Diaconate.

III. Other Agencies.
Institutions.
Associations and their Official Representatives.
Volunteer Workers.
Money.

PART II. THE PARTICULAR AVENUES OF INNER MISSION WORK.

Section 1. How Does the Inner Mission Supplement the Church's Regular Proclamation of the Word?

The Gustavus Adolphus Society.
Evangelistic Services and Encouragement of Private Devotional Meetings.
City Missions.
Seamen's Missions.
Work among River Boatmen.
Emigrant Missions.
Distribution of Bibles.
Distribution of Sermons.
Circulation of Tracts.
Religious Periodicals.
Religious Almanacs and Calendars.
Colportage.
Christian Bookstores and Publication Houses.
People's Libraries.
Pressing Daily Papers into Service.

Section 2. How Does the Inner Mission Care for Children and Young People?

Day Nurseries.
Schools for Little Children.
Sunday Schools.
Stations for Shelter and Employment for School Children.
Care of Orphans.
Young Men's Societies.
Young Men's Christian Associations.
Schools for Housekeeping and Christian Inns for Women.

Section 3. How Does the Inner Mission Help the Imperiled and Lost?

Reform Schools.
Organizations for Placing Wayward Children in Christian Homes.
Christian Inns and Homes for Apprentices.
Warfare with Intemperance.
Warfare with the Social Evil
Women's Homes, Houses of Refuge and Magdalen Asylums.
Care for Convicts and Released Prisoners.

Section 4. How Does the Inner Mission Help the Defective and Sick?

Care of the Sick.
Care of Epileptics.
Care of the Blind.
Care of Deaf-Mutes.
Care of Cripples.
Care of the Imbecile.
Care of the Insane.
Health Resorts and Vacation Colonies for Children.
Homes for the Aged and Feeble.
Christian Vacation-Resorts.
Care of Wounded Soldiers and of Victims of Epidemics.

Section 5. How Does the Inner Mission Grapple with Economic and Social Problems?

Sunday Rest and Observance of the Lord's Day.
Aid to Ownership of Homes.
Crusade Against Extortionate Interest and Rent.
Children's Savings Banks.
Care of Paupers.
Labor Colonies.
Stations for Those Temporarily Unemployed and Wayfarers' Lodges.
Evangelical Workingmen's Societies.

§ 184. Sociology.

The social sciences like ethics, economics, politics, and sociology are closely related because they are dealing with the same group of phenomena although from different standpoints. All these sciences cross each other more or less. For convenience and pedagogical relationship, we may classify the social sciences as follows:[1]

I. Ethics.
Principles of Ethics.
History of Ethics.
Individual Ethics.
Social Ethics.

1 See Blackmar, **Elements of Sociology.**

II. Economics.
Economic Theory.
Economic Politics.
Industrial History.
Labor Legislation.
Banking and Monetary Theory.
Taxation and Finance.

III. Politics.
Political Theory.
Diplomacy and International Law.
National Administration.
Municipal Administration.
Constitutional Law.
Colonial Administration.

IV. History.
Political History.
History of Institutions.
Social History.
Historical Geography.

V. Sociology.
Descriptive Sociology.
Social Evolution.
Social Pathology.
Socialization and Social Control.
Social Psychology.
History of Sociology.

VI. Anthropology.
General Anthropology.
Ethnology.
Ethnography.
Somatology.
Archaeology.

VII. Comparative Religion.

One of the main reasons why the field of sociology is so immense lies in this, that the various writers view sociology from so many different standpoints, such as economics, philosophy of history, anthropology, biology, and political science, while others view it from a single conception or fundamental principle.

A complete sociology would take all that is true of each one of these ideas and weave the whole matter into a logically constructed science. Such a work would be a monumental treatise on the subject.

Most of our works on the subject are written from the economic or political, and largely from the rationalistic or evolutionary standpoint, so that the formal and scientific definition given by Giddings is considered by many writers as the best, strongest, and most comprehensive: "Sociology is an attempt to account for the origin, growth, structure, and activities of society by the operation of physical, vital, and psychical causes working together in a process of evolution."

As a department of theological study we can only view sociology from a Christian standpoint as has been attempted by Wilbur F. Crafts in his ***Practical Christian Sociology*** (revised fourth edition, 1907), and the definition of Christian Sociology can best be given by describing the objects of the American Institute of American Sociology: "1) To claim for the Christian law the ultimate authority to rule social practice; 2) to study in common how to apply the principles of Christianity to the social and economic difficulties of the present time; 3) to present Christ as the living Master and King of men, and His Kingdom as the complete ideal of human society, to be realized on earth."

§ 185. Select Literature of Diaconics and Allied Subjects.

1. Home Missions.

CLARK, J. B. Leavening the Nation. Story of American Home Missions.

PIERSON, A. T. Evangelistic Work. Principle and Practice. New York, 1887.

PFEIFFER, E. Mission Studies. Columbus, Ohio, 1908.

STALL, S. Methods of Church Work. Religious, Social, and Financial. New York, 1887.

STRONG, JOSIAH. Our Country. Cloth, 60 cents.
STRONG, JOSIAH. The Twentieth Century City. Cloth, 50 cents.
VAN OOSTERZEE, J. J. Practical Theology. London and New York, 1878. See also the literature cited.

2. Inner Mission.

OHL and BENZE. The Inner Mission.
STEVENSON. Praying and Working.
STRONG. The Times and Young Men. Price 75 cents.
SUTTER. Colony of Mercy.
TORREY. How to Bring Men to Christ. Price 75 cents.
TORREY. How to Work for Christ. Price $2.50.
WACKER. The Deaconess' Calling.
WILLIAMS. Christian Life in Germany.

3. Christian Sociology.

BLACKMAR. Elements of Sociology. New York, 1905. Price $1.25. From a scientific standpoint. Each chapter contains reference to select literature.
CRAFTS. Practical Christian Sociology. New York, 1907. Price $1.50. Very valuable to the pastor, with an excellent Bibliography on Christian Sociology.
ELY. Social Aspects of Christianity. Price 90 cents.
FREEMANTLE. The World the Subject of Redemption. Price $2.00.
GROSE. The Incoming Millions. Price 50 cents.
HENDERSON. Dependent, Defective, and Delinquent Classes, and their Social Treatment. Boston, 1906. Price $1.50. The appendix contains excellent lists of allied books.
HENDERSON. Social Elements. Institutions, Character, Progress. Price $1.50.
STRONG. Religious Movements for Social Betterment. Price 50 cents.
STRONG. The Next Great Awakening. Price 60 cents.
WRIGHT. Practical Sociology.

III. CATECHETICS.

§ 186. Definition.

Catechetics is the science of the theory of the Christian instruction of the young. It differs from Christian pedagogics in that this aims at the general training of the individual, while in Christian catechetics the aim is to

instruct for membership in the Church of Christ, by the communication of the saving truth believed and confessed in the Church. It prepares catechumens for introduction into the full communion of the Church, of which in most cases they have been members from infancy, i. e. from the time of their baptism. In modern times we usually think of catechetics as confined to Christian countries and to the baptized children of the Church, yet it properly embraces also the instruction of proselytes, of persons changing from one division of the visible Church to another, and to adults whose early religious instruction has been neglected, or has been a false one.

As the Christian religion rests upon the facts of consciousness as well as on the facts of positive revelation, the aim of the Catechist must be in part to arouse the religious affection, to enable the catechumen to reproduce in his own experience the truths which he is taught. He must not only be taught about God, but must be led into communion with him. He must not only learn what repentance is, but must be led to repent, not only to know the faith, but to have it. Hence while the form of questions and answers is of great importance as a means of catechising, it is not its end. It is meant to be a guidance and fostering care to the souls which come under it.

The great question is how shall we become good teachers and catechists? We must get all the exercise we can, adapted to fit us for the work, before we enter on it. The study of the science of pedagogics is of great help, but the theological student will find a good opportunity to exercise his methods in the Sunday school. If the student himself has been a faithful catechumen he has laid a good ground-work for excellence as a catechist. It is also a good plan for the student to attend the catechetical instructions of superior men, to learn how they

teach. It is far harder to catechise well than to preach well. Here too it is the heart which gives skill. The Catechism is generally the name given to the book of instruction, and to do justice to catechising we must put a right estimate on the Catechism. The gift of skilful narration is a great power in the catechist. There is far more room for the religious story in his work than in the pulpit. Of great help is also the ability to sing and to lead in singing. Above all the catechist needs a profoundly religious mind, a tender and sympathetic heart, great simplicity and clearness, and, if he brings to his work all the excellence which is of avail in it, he presents in the midst of his flock of children which gathers around him, one of the most beautiful sights this side of heaven.

§ 187. Catechetical Instruction in the Early Church.

The catechumens of the Ancient Church were not for the most part children. They were divided into three classes, according to some writers, into four. The probation commonly lasted from two to three years, although it was frequently shorter. It was assumed that the children of Christian parents required less instruction than Jewish converts, and these less than the heathen. The Apostles' Creed early furnished the material for instruction. Catechetical discourses were delivered by some of the early Fathers, among whom we may mention Cyril of Jerusalem (†386), Gregory of Nyssa (†395), and Chrysostom (†406). Augustine (†430) has written a book of instructions for the catechising of adults. As the Church assumed more and more her normal relations, and adult baptisms consequently became rarer, the instruction of children, more and more, occupied her attention. Her first grand movements had been those of moral conquest; when peace came her work was one of nurture. In addi-

tion to the Apostles' Creed, the Ten Commandments, and the Lord's Prayer were taught, to which at a later period were added the sacraments of Baptism and of the Lord's Supper.

§ 188. Catechisms.

Among the earliest composers of Catechisms was Kero of St. Gall (about 750 A. D.), whose name has been made prominent in later times by Luther's adoption of some of his words. The Waldenses and the Bohemian Brethren (Hussites) paid much attention to catechising. Indeed it was a constant token of the Reformatory tendency that the Catechism rose in esteem. Luther's Catechism (1529) still remains a model, unexcelled, of the true catechetical tone, full of heartiness, simplicity, and power. The Reformed Church also was distinguished for its Catechism. Greatest among these in its historic place is the "Heidelberg Catechism," composed by Ursinus and Olevianus (1563). In the Roman Catholic Church the Jesuits, who grasped at the instruction of the young, have been prominent in the preparation and use of Catechisms. The Catechismus Romanus (1566) was prepared by the order of the Council of Trent, and although not equal in symbolic authority to the Canons of that Council, it is yet of the highest importance as an official statement of the doctrine of the Church of Rome.

The two great Catechisms which the Reformation produced in England are the Catechism of the Church of England and the Westminster Catechism. The first was prepared chiefly by Overall (1604), at the request of James I, and is still the standard text-book of the Episcopal Church. The latter was prepared by the assembly of divines at Westminster Abbey, and appeared in two forms, a smaller (1646), and a larger Catechism (1674). It is

the standard text book for all evangelical Nonconformists in England, and for Presbyterianism in America.

Works on the various Catechisms are innumerable, but a systematic presentation of the science of Catechetics has been produced only in Germany, where the practical application of the various different principles and methods of catechisation have been much discussed. Catechetical magazines have been published and the science has occupied a large place in all journals devoted to education.

§ 189. Pedagogics.

It is not our aim to give an outline of a system of pedagogics. New efforts are constantly made to make clear, explain, and arrange the various views that are advanced as to the purpose, means, and methods of education, and the literature on this subject is immense. The education of the young can be controlled in a designedly systematic way by the Family, the Church, and the State, of which the last two have been the most influential.

The science itself may be divided into two parts, systematic and historical pedagogics. The first or systematic pedagogics naturally falls into two subdivisions, theoretical and practical. Under theoretical pedagogics we discuss the nature and conception, the necessity and possibility, the limits and aims, and the ways and means of education, while in practical pedagogics we discuss the questions of school administration, school equipment, school organization, etc., domestic and institutional education, and pedagogics as applied to the high school and to the common school.

§ 190. Sunday School Work.

Sunday school pedagogics is the application of the laws and best methods of teaching to religious instruc-

tion in the Sunday school. In its scientific aspect it includes the discussion of

1) The scope and aim of Religious Instruction;
2) The Teacher, his character and training;
3) The Child and Child-Study;
4) The Lesson and its preparation;
5) The Curriculum and Grading of the Sunday school;
6) The Class and methods of teaching;
7) The School and its organization;
8) The History of Religious Education.

The literature on this subject is immense, over a thousand books having already appeared, and the list is rapidly increasing.

§ 191. Select Literature of Catechetics and Allied Subjects.

1. Catechetics.

Books on the science of Catechetics are very numerous in German, and we would especially recommend:

ACHELIS, in his **Praktische Theologie.** Vol. 1. Freiburg, 1890.
HARNACK. Katechetik. 2 vols. Erlangen, 1882.
KUEBEL. Katechetik. 1877.
PALMER. Ev. Katechetik. Stuttgart, 1875.
von ZEZSCHWITZ. System der christ. kirchl. Dogmatik. 2 vols. Leipzig, 1872.

In English we have very few works. We can recommend, however:

DUPANLOUP. The Ministry of Catechising. By the famous Roman Catholic Bishop.
GERBERDING. The Lutheran Catechist. Philadelphia, 1910.
VAN OOSTERZEE. In His Practical Theology. (Pp. 448—509.)

There are innumerable books on **Practical Catechetics** and editions of Catechisms of all kinds, published principally by the Episcopal, Lutheran, and Presbyterian Churches.

2. Pedagogics.

So large is the bibliography of the comparatively new science of pedagogics that separate books are devoted to

bibliography alone. Nearly every important work contains a select literature of the subject. We only mention a few that ought to be read first and they will lead to hundreds of the best works, which are indicated in each volume.

BROWNING. Educational Theories. Price 50 cents.

COMPAYRE. History of Pedagogy. Price $1.50.

CUBBERLEY. Syllabus of Lectures on the History of Education Price $2.50. Very valuable, containing references to hundreds of best works.

HERBART. Outlines of Educational Doctrine. Price $1.25.

QUICK. Educational Reformers. Price $1.00.

REIN. Outline of Pedagogics. Price 50 cents.

SCHMID. Geschichte der Erziehung, etc. 5 vols. Stuttgart, 1902. Very valuable, contains good bibliographies for each section.

3. Sunday School Work.

Only a few books are selected out of some two thousand. The work of Smith referred to below, furnishes a complete list of hundreds of the most valuable works on the subject.

ADAMS. Primer on Teaching. With special reference to Sunday school work. Price 30 cents.

PETERS. A Practical Handbook on Sunday School Work. 60 cents.

SMITH. Religious Education. A comprehensive text book. 1909. Price $2.00. The best and most complete work, with valuable bibliography appended to each chapter. This book covers all phases of Religious Education in the Church, and ought to be in the library of every clergyman, and used as a text book in every theological seminary.

IV. LITURGICS.

§ 192. Definition.

The scientific aim of Liturgics is to grasp the essence of Christian Cultus or Worship as a whole and of the elements that condition it in particular. To it essentially belong therefore the arrangement of the service of God

in the Christian Church in general, and the performance of it in particular. The former belongs to the department of Church government; the latter, to the ministry of the Church. The essence of cultus is said by Hegel to be the highest act of the spirit of man; and hence it is no incidental thing but involves the very essence of religion. The Church is not a bare school where things are to be learned, not a bare place for preaching and hearing, but is a place of holy song, of prayer, of sacrament, and of benediction. "In her solemnities," says Palmer, "the Church presents herself in her bridal array. There above all must we be penetrated with the joy, the transporting feeling, that it is something glorious to belong to the Church, to live with, and to live in her."

The idea is to be rejected that worship is but a means of awakening religious life in the individual, and that it has no power of giving to that life an abiding value in the organization. In no religion does spiritual fellowship seem so essential as in Christianity. United by the one Lord and the one faith, the relation of Christ's people is not merely that of pupils to a teacher, but of the body with the head; and Baehr has said, "pure liturgical service is the highest bloom and crown of all the acts in which God is served. In heaven, in the communion of the blessed, all is worship."

§ 193. History of Development in the Church.

Christian Cultus developed itself from the Jewish Church, first following in the footsteps of the simple Synagogue service, then as the Church lost her purity, tending more and more to an imitation of the Levitical priesthood and of the temple service, and finally restored again to purity by the Reformation. "Since the Reformation," Lange says, "there have been three periods; first the stormy

one of the era of the Reformation; then the quiet, almost languid one of the intermediate period; and finally the struggle in which we find ourselves."

The Apostles give valuable hints in regard to the principles of Divine Service, descending in some cases to minutiae even as to things in themselves indifferent. Thus in 1 Cor. 11: 1—16, not only is order required in general, but specific directions are given as to the veiling of women in worship (v. 13). The Apostle declares that it is proper that there should be fixed usages in the Church, and that the Church should aim at uniformity (v. 16), and the whole chapter is a powerful argument for the naturalness of the relation between sound doctrine, sound feeling, and sound usage. In Col. 3: 16, directions are given in regard to singing in worship. God is the object of worship; psalms and hymns and spiritual songs are the medium of worship; grace is the divine condition of acceptable worship, and the heart is its organ. In James 2: 2, 3, impartial courtesy towards all fellow-worshippers is enjoined. These illustrations might easily be multiplied.

§ 194. The Ancient Liturgies.

Among ancient Liturgies, the Apostolical Constitutions are prominent, although not the work of the Apostles, nor in all their features genuinely Apostolic. The liturgies of the churches of Jerusalem and Alexandria bear the names of the Apostle James and the Evangelist Mark, but we have no evidence that James was the author of the first, or Mark of the second. In the Eastern Church the liturgies of Basil and Chrysostom were in great renown. In the Western Church the liturgies of Gelasius and Leo I. were generally received, but were gradually supplanted by the Roman Missal of Gregory I. The great collection

of liturgies of all parts of the Church is by Assemani.[1] The great work on Oriental Liturgies is that of Renaudot.[2] An admirable book, which for most purposes makes the others unnecessary, is the work of Daniel.[3] It presents the chief liturgies of the whole Christian Church in their original languages, with valuable prolegomena and notes, and with good indexes. For the beginner in the study of Liturgics, who wishes to become acquainted with the original texts of the most representative Liturgies of the Eastern and Western Churches, in a form convenient for use, at a little outlay of money, we would especially recommend the serviceable and very satisfactory work of Hammond.[4]

§ 195. Outlines of Liturgics.[5]

§ 1. Definition of the Science.

Liturgics is the theory of worship, and its object is to develop and apply the true principles of Divine Worship. It aims to present the history of the Liturgy (the official order of the worship of God), to make us to understand it thoroughly, to trace

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1 **Codex Liturgicus Ecclesiae Universae.** 13 vols. Rome, 1749—1766. (Unfinished.)

2 **Liturgiarum Orientalium Collectio.** Paris, 1716. Reprinted Frankfort 1847.

3 **Codex Liturgicus Ecclesiae Universae,** etc. 4 vols. Leipsic, 1847—1853.

4 **Liturgies Eastern and Western,** being a reprint of the texts, either original or translated of the most representative liturgies of the Church. Edited with Introduction, Notes, and a Glossary. Oxford, 1878. In addition to the Greek Liturgies this work contains in parallel columns the Roman, Ambrosian, Gallican, Mosarabic, Gregorian and Gelasian Canons.

See also Brightman, **Liturgies, Eastern and Western.** Vol. 1. **Eastern Liturgies.** Edited with introductions and appendices, on the basis of a work by C. E. Hammond. Oxford, 1896. $5.00.

5 In this brief sketch, we follow mainly the **Manuscript Lectures of Dr. Krauth.** Compare, however, also Hagenbach's **Grundlinien der Liturgik und Homiletik,** Leipzig, 1863; the works of Harnack and Von Zezschwitz.

the connection of its parts and with the theory which underlies it, and thus to enter into that worship more intelligently and reverently, to our highest spiritual good. The word "Liturgy" is derived from leitourgos,[1] literally, **people's work.** In its prevailing classic use it denotes the public service which citizens were bound to render to the state on certain prescribed occasions. In the New Testament it is used in general to express the public service of God (Heb. 8: 2; 9: 21; 10: 11; 1: 14).

§ 2. **Distinction Between Liturgics and Homiletics.**

Liturgics is the theory of worship, Homiletics the theory of preaching, and the two are distinct sciences. Liturgics touches upon the sermon only so far as the sermon forms one essential part of the public worship, so far as it has to exhibit the true position, aims and character of the sermon as a part of the organization of worship.

§ 3. **Of the Essential Character of Christian Worship.**

As the object of Liturgics is the worship of God, it is necessary first of all to speak of the essential character of worship. The essence of Christian worship is determined by the essence of Christianity, and the essence of the liturgical worship of any Church is to be derived from the essential distinctive character of that Church as a special form of Christianity, whether it be the Episcopal, Roman Catholic, Reformed, or Lutheran. As the essence of cultus is determined by the essence of religion, the profounder a religion is, the profounder is its worship, the more deep and pervading. The more spiritual religion is, the more spiritual must be its cultus. It would, however, involve a hasty and false conclusion to affirm from John 4: 24 that the highest degree of spirituality would be one which no longer needed a visible cultus. This is the error to which Mysticism tends, the leaven which works disastrously in many minds, producing neglect of the public service of God. We are never so spiritual as to be out of the body. The more spiritual the soul of religion is, the more glorious and heavenly, but not the less real is the body with which it is invested, for that soul also desires not to be unclothed but clothed upon.

Inasmuch as religion is neither a mere matter of the intellect, nor of external acts, but a thing of the whole inner man, and has its deepest seat in the emotions of the heart, cultus can

1 Cf. Melanchthon's clear presentation in the **Apology,** Chap. XII, 78—83.

not exclusively nor primarily, consist in instruction, nor in exhortation to duty, but it must aim at reaching the inmost life of man. Worship without the form of instruction, is nevertheless profound instruction. We can, in a certain measure, find in our homes what the sermon supplies, but to lose the worship is to sustain what is, humanly speaking, an irreparable loss. While worship calls forth the religious emotions, it will of itself react upon the mode of religious thought, and upon the moral sentiments, so as to sanctify, arouse and revive them, and thus with the religious, aesthetic aim it also fulfils the moral aim. What is to be sought in cultus or worship, to express it in one biblical word, is edification, the building together in order to the building up. Worship involves religious fellowship, communion with the Lord, and the communion of his members with each other, so that the living stones are built up into the temple, which is to stand forever. True cultus is a type and anticipation of that eternal life which is most frequently represented in the New Testament as one of perpetual conjoint worship. Over against the whirl of the world true worship has a character of repose; over against secular days, it has holy days, which must never be toned down into mere holidays; over against the lightness of vanities and fashions of the world, it has solemnities; over against the shell which glitters and is empty, it has sacraments, simple and unpromising on the surface, but the very bearers of celestial treasures. Its day is a true Sabbath whose hours are an earnest of the rest which remaineth to the people of God.

The Lutheran Church refuses to confound the Lord's Day with the Jewish Sabbath,—not that she would have something less than that Sabbath, but because she would have vastly more. As Christ is a High Priest, but no Jewish high-priest, so is the day of the Lord, as Luther calls it, the Sabbath of Christians, not the Sabbath of Jews. All Sabbaths on the Jewish foundation pass away with Judaism. We can no more find a Jewish Sabbath a fit day for Christian worship, than we could make the Jewish temple and its rites the appropriate place for Christian worship.

Worship, however, must reflect not alone the earthly actual but the heavenly ideal. It is not instituted alone for what we bring to God, but is meant as a glorious medium of what God imparts to us. We worship not alone that we may bring an offering,

but yet more that we may receive grace. All worship revolves around the two points, what we give and what we get. We give prayer and get what prayer pleads for. We give one song of praise, we get the touch of a fire from heaven. We give confession, we get remission. We give a hearing of the Word, we get the Holy Ghost. We give the elements of bread and wine and the solemn words in which our heart goes forth toward the Lord at his table, we get the communicn of his broken body and shed blood, and the salvation they bring. This distinction between two elements in worship,—between the sacrificial and the sacramental ought to be clearly understood, and we must always distinguish between sacrament and a sacrifice. Melanchthon very clearly presents this distinction in the Apology:[1] "Theologians are rightly accustomed to distinguish between a sacrament and a sacrifice . . . A sacrament is a ceremony or work, in which God presents to us that which the promise annexed to the ceremony offers, as baptism is a work, not which we offer to God, but in which God baptizes us, i. e. a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise (Mark 16: 16): 'He that believeth and is baptized shall be saved.' A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford him honor."

"Moreover the proximate species of sacrifice are two, and there are no more. One is the **propitiatory** sacrifice, i. e. a work which makes satisfaction for guilt and punishment; . . . another species is the **eucharistic** sacrifice . . . Especial care must be taken lest the two be confounded . . . There has been only one propitiatory sacrifice in the world, namely, the death of Christ. (Heb. 10: 4, 10) . . . All other sacrifices are eucharistic sacrifices, which are called sacrifices of praise. To these belong the preaching of the Gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea all good works of saints."

This distinction here marked between sacrament and sacrifice has been emphasized in our own times especially by Kliefoth and Harnack. The terms sacrificial and sacramental are not in every respect adapted to express the full character of the distinction; but they are on the whole the best that can be selected.

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1 Chap. XII., Art. XXIV. 17—26. See Dr. Jacobs' edition of **Book of Concord.** Vol. 1. Pp. 262—264.

It may be said in general that it is the distinctive character of Lutheran worship that it exalts the sacramental, that it is persuaded that in true worship we bring little to God compared with what we receive from him. Hence also to the Lutheran (as well as to the Episcopalian) conception of the Full Divine Service belongs always the celebration of the Lord's Supper, in which the Sacramental is revealed in its highest form.

§ 4. **The Essential Constituents of Christian Worship.**

The divinely given element in Cultus is in brief, first the Word of God, second the Sacraments, and these are the marks of the Church. "The Church is the congregation of saints (the assembly of all believers), in which the Gospel is rightly taught (purely preached), and the Sacraments rightly administered (according to the Gospel)" (**Augsburg Conf., Art. VII**). Worship, therefore, in its fulness, is pre-eminently the time of the Church's unveiling. To know what a Church is, we must worship with her. The Word of God comes to us in cultus, first in the Scriptures as read; second in the preaching of divine truth; third in the Scripture as sung, in the Psalms, New Testament Canticles, and in the pure hymns, rhymed and unrhymed of the later Church; fourth in the prayers, so far as they incorporate incidentally elements of the Word; fifth in confessions of sins and the confession of faith, so far as these embrace the Divine Word. The Sacraments come to us in the Lord's Supper as a fixed part of the highest service, and in Baptism as a part of the occasional organism of the service, or as it is perhaps sometimes best, as a complete and separate service. It is evident that in all parts of the service there is a blending of the sacrificial and sacramental in such a way that they can be regarded as one or the other from different points of view, or can be regarded from a higher point, as both.

Not only has cultus to regard the divine elements, but its responsibility is also involved in the proper development of all that pertains to the human or subjective element. This necessity rests upon the fact that the benefits of worship to be derived from word and sacrament are conditioned by the frame of heart and mind in which they are received. "Men must use Sacraments so, as to join faith with them, which believes the promises that are offered and declared unto us by the Sacraments" (**A. C., Art. XIII, 2**). The frame in which they should be received is best

characterized in general by the term devoutness. We must be devout that we may be edified. We must pray devoutly, sing devoutly, and listen devoutly. Hence one grand object of Liturgics is to point out the right mode of exciting, exalting, and sustaining this devoutness, for though like other good gifts, it comes down from the Father of light, it comes to us through means, and these means Liturgics suggests and furnishes. If it can be demonstrated of anything that it interferes with devotion, this fact should exclude it from worship, however pleasing or popular it may be.

If the house of God is what it should be, the very adaptation of the place to its ends, is an aid to the devout frame of mind. The church building may move the heart to devoutness by its majestic grandeur, or touch it by its simple adaptation. It is a shame for a church to be mistaken for a bank, a barn or a theatre.

§ 5. Relation of Art to Worship.

But it is not merely the aim of Liturgics to awaken devotion, but it also finds organs for the expressions of it. Art has its noblest sphere in religion; not the spurious art which covers up nature, but the true art which is nature's self in her most absolute perfection. It is the aim of art to bring out from the incidental and imperfect the most glorious essentials of the natural. It reaches after that divine something which underlies the phenomena of beauty, and makes the beautiful. True art reaches into the domain of the beautiful, the divine thought. The beauty of the Lord God is upon its heart. True art makes the song of the sanctuary the song of the people's heart. Spurious art substitutes for this the display of musical skill, or yet more frequently the unsuccessful straining after display.

The assumption that teaching is the sole end of cultus, is, of course, at war with any large share of true art in worship. But yet more opposed to it, is the idea that the House of God is to be an opera house, a theatre, an art gallery, or a show-room for gaudy toys, whether painted, or cut in stone, or moulded in plaster.

It is the work of Liturgics to exhibit the relations of art to cultus in general, and to apply its principles in all the particular cases in which it is required. The art of true Rhetoric and Logic develops itself in the Church cultus, in Homiletics, so far as Homiletics is connected with pure taste.

§ 6. The Art of Poetry and of Music.

The art of true poetry comes in to exalt a taste for the Psalms and hymns and spiritual songs, given by the Holy Ghost. It protects the church against being swamped in the floods of rhyme, and it combats the idea that all the atrocities of offence against good taste and good English are atoned for by pious intentions. The art of Music is the twin-sister of poetry and next to poetry in the service of the church.

§ 7. Church Architecture.

The art of architecture rears the House of God and fits it for its great ends and adapts it for the particular wants of the people who worship in it. It conditions alike the character of the noblest cathedral and the humblest village church, making the latter as truly a church as the former. It is when materials are fewest and simplest, that architecture has often its most difficult problem and wins its highest triumphs. One church may cost more thousands than another hundreds, yet the humbler church may be the nobler of the two. Taste with money can, of course, achieve great things; but much taste with little money can here do vastly more than a great deal of money with little taste. Indeed it often happens that want of money might have saved a congregation from the blunder of gaudy pretentiousness in their church, where there was not enough good taste to prevent it. Large sums are as often laid out in spoiling churches, as in improving them.

True architecture fits the building to the religious idea which is to be embodied in it. The Church is the apparel of religion, and consequently every great system, true and false, has wrought out its own distinctive architecture. Contrast the sombre architecture of Egypt and India with the graceful and beautiful architecture of Greece; or the inexpressive architecture of the Jews with the rich and suggestive Christian architecture; mark how Mohammedanism, with its purer theism has graced the florid and fantastic architecture of the Moslem Orient. In fact, follow the architectural idea from its rudest to its most finished form, and you will see that the character of the building in which a particular form of worship is engaged in, is no matter of accident, but that there is either a harmony or an incongruity between worship and the place of worship.

True architecture would not rear Gothic churches for a worship which never rises above the level of the daily newspaper; it would not rear churches which mean all worship, to be used by denominations which have all preaching and no worship. True art will not build great church organs to perform the melodies with which vagrant minstrels court the popular ear with their hand organs. If it places statuary or painting in a church it selects what is grand and suggesting of holy memories and worthy every way of the place. If it will rear a spire it does not make it end with some artful device of a weather cock, turning with the wind, so that the last thing which the eye sees is a symbol of the mutable. We want no weather cock on the church, as we want no weather cocks in the churches. Let the symbol of the cross take its true place. Lift it high upon the churches as the cross it symbolizes should be lifted highest by the hearts of the believers. If Church art uses stained glass, it covers it with objects of sacred beauty and suggestion. In the flowers it places upon the altar, in the massive and fitting vessels with which it replaces the demi-johns, decanters, and drinking cups which mar the associations of the Lord's Table, in the baptismal fonts which it substitutes for slop bowls, in the Church-books fairly printed and neatly bound which it puts into the hands of the people instead of the masses of spongy paper with sparkling devices in brassy metal,—in all from the least to the greatest, true art, which is but the body of true taste, shows that it has great influence in the sphere of Liturgics.

§ 8. **Limitation of Art in Cultus.**

Various as may be the forms and degrees in which art reveals itself in cultus, there are certain fundamental maxims which control it in every case.

1) As the basis of the whole, art must always, if it be true art, minister in some form to devotion, either to arouse it, or to express it. Devotion is the end, art is but the assistant of the means to that end.

2) It must have adaptation to time and place. That is in fine taste on Palm Sunday which would be incongruous and painful on Good Friday. It is in good taste to sing an Easter Anthem at Easter, but a great blunder to sing it at Christmas. It is well to sing "Praise God from whom all blessings flow," after any hymn whose theme is one of gladness, but it is shock-

ing if not injudicious to sing it immediately after a hymn whose theme is the condemnation of the wicked. Before anything is sung it would be well to think what precedes it, and what may seem to be the connection. A preacher of impressive appearance and manner may move men with words and gestures which would make them laugh at a feebler man. That would fit a grand cathedral which would be preposterous in a little chapel.

3) Art moves with care between two extremes which result from the isolation or excessive measure of the two general elements of worship. The first of these elements embraces the solemn and sublime, the exalted and the exalting in worship. It makes man look up to God. It expands the soul with the highest contemplation. It images the worship of angles and of the glorified around the throne. The second element embraces the simple and lucid. It condescends to the lowly and teaches the ignorant. It is meant to illuminate, to meet the humblest religious wants. Now worship is neither to be so sublime as to impair simplicity, nor so simple as to destroy its dignity. It is neither to be unworthy of God nor unsuited to man. It is never to forget to whom it is directed, nor from whom it comes. As worship is the act of the finite reaching out towards the infinite, it must embody what corresponds with the infinite towards which we must go forth, and to our finite selves, who reach out towards it. It is to God and should be exalted and divine. It is of man and should be lowly and human. When architecture, reaching out towards the infinite, makes the church so vast that men can not hear God's word in it, it forgets the finite. When preaching is so lofty, that it is incomprehensible to the many, it is useless. It is virtually speaking in an unknown tongue. There is a large part of the English language which is as nearly unknown to many hearers as Hebrew or Sanskrit. And even without the use of words in themselves unintelligible, the structure of the thought and style may completely shut out a large part of an audience from comprehension. When music meant for Church hymns is so fine and technical that the people can not unite in it, it is no longer adapted for the sanctuary. We may indeed derive benefit from hearing what is sung by others, but the benefit is not the distinctive one of worship. A congregation which hires a few operatic singers to perform certain sacred words is not worshiping God. But on the other hand, the low and mean and prosy under pretence of simplicity, are equally to be shunned. Dignity and

simplicity God would have inseparably conjoined in his worship; strength and beauty in his sanctuary.

§ 9. **The Basis of Christian Worship.**

Here, as everywhere in the Christian Church, other foundation can no man lay than that is laid, Jesus Christ our Lord. Christ in the fulness of his Person and of his teaching, is the rock on which his Church rests her worship.

There is a sense in which Christ is the end of Pagan system as he is of the Jewish. Paganism was the instinctive struggle and Judaism the divinely guided one of the religious principles; and Christ is the fulfilling of what is truly human and truly divine in both. Whatever is distinctive in either system, apart from this great generic character, Christianity makes perfect. Hence Christian churches can not, on the one side, be reared after Pagan models, or Christian art be shaped by distinctively Pagan ideas; neither, on the other side, can Christian worship be an imitation or echo of the Jewish. The Church of Rome has sinned grievously in respect to her conformity both of Pagan and Jewish ideas. The traveler who visits Rome sees there the links not broken and hardly covered which unite at many points the worship of Papal Rome with that of Pagan Rome. The battle of the Reformation in Germany, so far as it turned upon worship was directed mainly against the Judaizing principles and practices of the Church of Rome.

Still more remote is Christian worship from all affinity with those self-devised forms built up by purely human associations, on human, and sometimes on earthly, sensual and devilish theories of religion or morality or art. The Christian and the Christian minister are sometimes invited to complicity with forms of pretended worship which are as absolutely Pagan in essence as anything they might encounter in the habitations of heathen darkness.

All true forms of worship rest on unbroken connection with the historical development of the worship of the Church. As the Church of Christ is divine, it has a divine growth. The present always evolved out of the past. The Church in her worship knows no rude transitions, no chasms of separation. She grows but the continuity is unbroken. As near as is consistent with our real wants, the worship of to-day should be one in which the earliest generations of the Church might have united. Hence

the language of a liturgy should have in it the very words which have been dear to generations long ago. It should not be so antiquated as to be unintelligible, but all other things being equal, that which is oldest in worship is best. On this principle rests in large part the admiration we feel for the old English of the Service of the Church of England, and the no less admirable German in which our ancient Lutheran Liturgies have couched their forms. On this principle, in the marriage service, it is better liturgical taste to use the **thou**, than the colloquial **you**, and to employ simply the Christian names rather than the whole name, because the Marriage Service belongs to an era when the Christian name alone was used. Titles are to be avoided for similar reasons.

The Liturgy, however, should not retain things which have become unintelligible or offensive with the course of time. In the Church of England Liturgy the address to the couple about to be married, sins against all modern notions of propriety.

The Cultus should also harmonize with the confession or system of faith whose followers employ it. Our worship should be Christian, not Jewish; catholic, not sectarian; Protestant, not Romish; Lutheran, not Calvinistic; and this, not from any narrow, separatistic idea, not for the sake of creating artificial barriers, but because all deep, distinctive religious ideas of necessity stamp themselves upon the form of worship. The religion which has no distinctive worship, has no distinctive being.

Cultus should be adapted to national life. The dream of the Church of Rome is a worship which shall be uniform in all lands. She endeavors to maintain a rigid uniformity which will allow but one tongue and one form to every nation. Over against this our church holds that it is the right of the Church in every period, and of every nation, to adjust the human elements of worship with a wise reference to times and circumstances. "We believe, teach and confess that the Church of God of every place and every time has the power, according to its circumstances, to change such ceremonies, in such manner as may be most useful and edifying to the Church of God" (**Formula of Concord, Epit.** Chap. X. 4).

How naturally the same religious life reveals itself in the same form of worship is shown epecially in the Lutheran Service under all the divers nationalities, German, Swedish, Norwegian, Danish, Finnish, French, and English. It presents under all a

substantial uniformity, and in our own country, one of the first results of a return to the faith of our Fathers, has been a return to the old mode in which that faith clothed itself in worship.

§ 10. **Of the Fixed and Variable in Cultus.**

To the fixed elements of worship belong by pre-eminence:

1) The liturgical forms which have been left by our adorable Lord. These are by pre-eminence his Prayer and the words of the institution of the two Sacraments. But in addition to these, his teaching and his life are set forth in the Gospels. The Gospel Lessons of the Church Year are liturgical. They are meant to aid our worship as well as to teach us; and in public worship are to be liturgically used.

2) The apostolic liturgical formulas, or so-called benedictions, which are, however, to be distinguished from the Benediction proper, which is not simply a prayer for the people, but a divinely appointed medium through which there is officially offered a distinctive blessing. Of the Epistles and the Epistle lessons may be affirmed what was said of the Gospels. They are liturgical in worship.

3) A fixed element is also found in the other Canonical writings of the Old and New Testament in general, the most important portions of which should be read in public worship. Selection is necessary, because as one star differs from another star in glory, so does one part of the Word differ from another.

4) To the fixed element belong certain recurring forms of confession, praise, and prayer. A true form of worship, meeting devotional needs fully, becomes more dear, more inspiring, with every successive use.

5) Nevertheless free prayer has also its place in public worship, and the opportunity of employing it, which can be used at the discretion of the minister, should be a fixed provision of the Service. There should be liberty, but a liberty defined by law.

§ 11. **The Reciprocal Influence of Minister and People in Worship.**

The distinctive power of public worship is essentially conditioned by the influence which the ministrant exercises upon the congregation and the congregation upon the ministrant. Let the people come together with no one to lead, or with some one

to mislead them, in utter ignorance of the life of the service and you will see that even the power of the Spirit of God exercises itself in the sanctuary through the minister and the people. The necessity of maintaining reciprocal influence in its most perfect form has made well ordered worship through all time a responsible one. The Old Testament worship was such. The Psalms, which are the great liturgy of the Old Testament Church, at once its confessions, its hymns, and its prayers, are all, without exception, admirably adapted in their very structure for responsive use. This structure makes itself most available, however, not in the alternation of verse with verse, as in the Episcopal usage, but in the division of each verse between the minister and people, the minister beginning, the people closing, or yet more perfectly by one using the first part of each parallelism, and the other the second. In the Ancient Church the antiphons and responses meet us at every point to bear witness to the same great truth. Sometimes the minister spoke and the whole body of the people answered; sometimes the people were divided into two great bodies which sang alternately; sometimes a choir sang one part and the people another in response.

Responsive popular worship is one of the soundest restorations of the Reformation. When no voices are heard in the sanctuary but the voice of the minister at one end, and the voices of the choir at the side or at the other end, the Church is oppressed with nightmare of one of Rome's worst abominations. To the people belong the Church and its worship and nothing in either can be justified except on this ground that it is really best for the people. In the altar the minister is, indeed, the mouth of the people; even what he utters in his single person he shares in it as one of the people of God. But the people are not so to use the representative's mouth as to forget to employ their own.

§ 12. The Church Year.

The special character of Cultus is largely conditioned by the Church Year. The Church Year reproduces the life of Christ and of the Church which is his body in the world. It brings before us in solemnities which embrace all human wants and hopes what has been done in redemption in the past and looks forth in its anticipations to what redemption is to do in the ages to come. It repeats the central history of the world. It is the

sublimest conception which man has associated with the flight of time. It brings before us in its circle, birth, sorrow, death, triumph, the outpouring of the Holy Spirit from the throne of the ascended Redeemer, and closes full in the Trinity, which is the centre of all facts and of all doctrines. Having in the first half of the Church Year followed Christ in what he does for us, and thus having been led into the mystic unity of the Holy Three and the Undivided One, we give ourselves through the rest of the year to the shaping influence of Christ in us. **For** us and **in us** are the keynotes to the two great divisions. Justification is the theme of the first, sanctification of the second. Up to Trinity Sunday we have the objective, of which all that follows is the subjective. The Year divides itself between foundation and edifice; between facts which underlie doctrine and duties which rise upon faith; first, Christ to usward, then, we to Christward.

§ 13. Chief and Secondary Services.

In making the distinction between chief and secondary services, we mean not to esteem the second less, but the first more. A certain prominence is given to a service by its occurring on the Lord's Day. That day is the New Testament heir of all that is richest in the Old Testament Sabbath, and is yet richer in the direct gifts of the most holy and most glorious memories and associations which come direct from our Lord and his Holy Spirit. Upon its service is stamped something altogether peculiar. It is not in the power of man by any theory to make a week day's service fully what a Lord's Day service is. All Sundays are festivals, even though they come in the midst of fasts. The Lenten Sundays suspend Lent by the predominant character which every Lord's Day has, as such as the memorial of our Lord's resurrection. Each Sunday is a weekly Easter.

"The festivals," says a Reformed writer, "are the poetry of the Church, the pillars of its temple, the fixed stars of its heaven." Hence the pre-eminent festivals which do not occur on the Lord's Day, yet, in common with it, stamp their services with a character of pre-eminence, and plant a Day of the Lord in the heart of the week. The services of Christmas, Good Friday, and Ascension Day have such a character as the services of no other day with less high and precious associations can have.

There is, moreover, one grand point, to which an absolutely full service always tends, and in which alone it can be properly consummated, the celebration of the Lord's Supper. It alone is the Communion and beyond its highest privileges lies nothing but the inner court of heaven. Hence the Lutheran Church, in making distinction between chief and secondary services, makes that the chief service, the highest worship, in which normally the Holy Communion occurs. This view of the chief service rests on the assumption that the Holy Supper is not only an integral part of the service, but is the part which conditions all of the rest — they are for it. It is the end, they are the means. Hence, beautiful as our Church Service is, even in the mutilated form in which it is presented when there is no Communion, it is but the beauty of a statue, marvelous in its symmetry, but with its noblest portion broken away.

The secondary services are less solemn, less festival, yet for this reason they better meet some of the most important wants of the human heart. There is the valley in which we are called to see and to sympathize with the misery and the wants of our kind, as well as the Mount of Transfiguration, where we feel it well to be, and where we would fain pitch our tabernacles, away from the world and above it. For our everyday life, for our lower and simpler, yet equally real and equally great wants, as sinners and as saints, we need these secondary services. We believe the time will come when the people and pastor of a congregation will feel they have not necessarily come together in vain during the week, because they have only heard God's word read, and only united in praise and prayer to him,— without a long sermon or an ill-digested and wearisome lecture. In these week-days services there is often too much of what goes under the name of preaching, which altogether lacks Luther's three essentials of a sermon; there is nothing to say, nothing said, and the talker will not stop the utterance of the words which say nothing.

In case a congregation is without a pastor it would be well to have the service of the church. The usual course in such a case is for some one to make an exhortation and the worship departs altogether from the usual modes. Much better is it to have the Church Service without the exhortation, than the exhortation without the Church Service. We need greatly in

most of our churches the development of the spirit of worship and to accomplish this the worship must be made more prominent in all services, and might well be made the distinctive, and even at times the exclusive end of some. If our scattered people, when it is for the time impossible to have a minister, were to meet together with the Church Book in their hands, for regular worship, it would save thousands to the Church and make nuclei for future congregations, when, without such an arrangement many precious souls will be lost to our Church and many to Christ forever.

§ 14. **The Order of Public Worship.**

True worship is an organic whole,—each part coheres with the rest,—each first naturally leads to its second. The service rises from its lowest point to its highest point. It is for want of conformity to this principle that a certain kind of worship in which we are not able to find anything positively objectionable, yet oppresses us with the feeling that there is something wanting in it as a whole. Indeed it never seems to occur to some to ask whether there be a natural order of worship.

The order of worship will be naturally conditioned by what we suppose to be its chief characteristic or object. If the object be to furnish a gorgeous and impressive ceremonial, it will take such a shape as the Euchologion of the Greek Church or the Mass of the Romish Church. If it be little more than the sermon with its garnishings, it will care little for arrangement beyond what is necessary to give the sermon what is considered its due place. When, as in the Lutheran Church, the Pulpit is not the antagonist of the Altar, as it is in Puritanism, nor the Altar the antagonist of the Pulpit, as in Romanism and Pseudo — Ritualism, but Pulpit and Altar are the two harmonious handmaidens of the Lord, in the perfect unity of one work,—the Order of Service will be such that the Altar sustains the Pulpit, and the Pulpit the Altar. They work not as head against heart, or heart against head, but as the two divisions of one heart. The Romanist goes to Mass, the Puritan goes to hear the Sermon, the Lutheran goes to the Service of the House of the Lord, in its two grand parts of worship and the Word,—while the Episcopalian goes mainly to worship.

In the proper Order of the Service several things of a general nature are involved:

1) The Order should be a natural one, spontaneous, easy of comprehension and of explanation. It is highly desirable that the people should worship intelligently, should know the reason of the Order, the meaning of the parts and of the whole. The general reasons for the order should be intelligible to the humblest worshiper.

2) The Order of Service should begin at the lower and rise steadily to the higher. It is not natural to begin worship as exulting saints and then go on to humble ourselves as miserable sinners. We are to take the lowest rooms, so that at the Master's command we may go up higher. The service can most appropriately begin by confessing the name and appealing to the authority of the Triune God, in worship of whom all that follows has its character as acceptable worship. The first great act of a chief service is naturally one of confession. The service begins just where we begin in the order of Redemption, at the state of sin seeking for pardon. From confession we rise to the joy of absolution which goes forth in thanksgiving. The benediction closes the service because it sums up and seals the blessing of the whole in the divine peace and lifts the worshiper to the highest point to which he can be brought. He bows his head in silent awe and joy and adoration in the believing reception of the peace of God which passeth all understanding.

3) The parts of the Order of Service should tend to bring each other into relief. No one should be continued to the point of wearisomeness. To have all the teaching in one unbroken mass, and all the singing in another, would be to make both intolerable. We should be wearied with hearing and wearied with singing. But when the didactic is interchanged with devotional, each intensifies the enjoyment and benefit of the other. Thus the Versicles separate and yet join the call to Confession and the Confession itself. The Introit, Gloria Patri, Kyrie, and Gloria in Excelsis follow the Confession of sin and are followed by the Collect. The Hallelujah and Gradual come after the Epistle. The first Gospel Versicle prepares the way before the reading of the Gospel, and the second separates it from the Confession of Faith. The hymn between the Creed and the Sermon makes the preparation for waiting on the word. The Offertory

prepares the mind for the transition from relative passivity of hearing to the activity of worship in the General Prayer, or Litany, and this is followed either by the beautiful service of the Lord's Supper, in which this system of relief is carried out in a matchless way, or by the singing which is followed by the Benediction, the whole service consummating itself in the solemn Amen.

Many parts of the Roman Catholic service conflict with this idea of relief and alternation by massing together a large number of Psalms to be sung consecutively. The Episcopal service also is burdened with too much of this unrelieved accumulation of one thing at certain points.

4) Closely connected with relief in the service is the necessity of a genuinely responsive character in the Order of the Service. The service ought to be so arranged that pastor and people, or one part of the people over against the other, quicken each other in the responses. Nothing is more easy than for the mass of the worshipers to fall into the passiveness of mere auditors. It is easy to have people in one place, but hard to bring them to think as with one mind, and glow as one heart, or pray as with one lip. When one man's voice is heard alone for a long time weariness is inevitable. Cultivated people, who are most of all wearied with a protracted service, will endure or even enjoy liturgical worship, prolonged to double the length of time taken by a long Sermon, and a long extempore prayer. People are often driven for relief out of a church, with long sermons and long unbroken prayer, into churches whose services are even longer, but where the principle of alternation, relief and response, is maintained.

In a well-ordered service, the people in worship are always actively engaged in direct participation or are expectant. The minister is uttering a sentence to which they are to respond with an audible Amen, or he has upon his lips the first part of some beautiful parallelism of Biblical poetry, whose second part comes in as the refrain from the people. Pre-eminently is this responsive character developed in the Litany and Suffrages.

5) The Order of a service should be such as to embrace all the general needs of a congregation and all the essential elements of worship. It should reveal what we have, should open to us our wants, and bring to us what we have not. It should bring light to the mind, quickening to the heart, and holy and joyful

utterances for the lips. No service can long meet the wants of a Christian people which does not rest on the broadest foundation of pure doctrine. It must witness to all that ennobles man as a sinner and exalts him as a believer.

6) The Order of Service should preserve the proper relations between the fixed, which is the centre, and the changeable portions, which revolve about that centre. The Church Year is the one grand source of the principal changes. But too much change in the movable parts of the service tends to confusion. The service of the Church of Rome is so complex and elaborate that not only is it a hopeless thing for the people to attempt to follow it, but few of the priesthood are able to lead it without the necessity of using the greatest care.

7) The Chief Service should always close with the administration of the Lord's Supper. The whole Chief Morning Service of our Church presupposes this. It is an evidence of decline in the Christian Church that the Lord's Supper is so rarely celebrated. In the Early Church the Lord's was administered at every service, at least on the Lord's Day.

8) As far as possible the same Order of Service ought to be in use in all Lutheran congregations. And there is a hope that "The Common Service" will in time work its way into all the congregations of our Church, especially where the English and German languages are spoken. Being based upon the Liturgies of the Century of the Reformation, this service is not only historical, but also churchly, and of the purest type of Lutheran Cultus.

§ 196. Select Literature of Liturgics and Allied Subjects.

1. Introductory

For the beginner in the study of Liturgics the best scientific treatment in English is the discussion in ***Van Oosterzee's Practical Theology*** (pp. 345—466) a volume in itself. This is especially valuable on account of the references to all the best literature Latin, German, and English on all parts of this large subject, for over 3000 volumes can easily be collected.

The second work the student ought to buy is ***Smith and Cheetham, Dictionary of Christian Antiquities*** (2 vols. 1876). This also gives very valuable hints as to the immense literature of special subjects. In fact the student of Liturgics can not do without this work. It is mainly historical covering the period of the Early Church up to the times of Charlemagne.

There are over 2000 pages in these two volumes, closely printed and in very small type, equal to 20 volumes of 500 pages each, if printed in ordinary type. It is a complete Thesaurus on all questions of Liturgics and allied subjects in the Early Churches. Some articles would cover 75 to 100 pages of an ordinary volume such as those on

Baptism,
Catacombs,
Church,
Inscriptions,
Liturgy,
Lord's Day,
Marriage,
Martyr,
Monastery,
Money,
Mosaics,
Music,
Orders, Holy,
Ordination,
Penitence,
Pope,
Rings,
Schools,
Tombs, and
Wonders.

In order to show the scope of the science of Liturgics nd to make manifest the value of this dictionary we have arranged the most important articles bearing on Liturgics and closely allied subjects under the following seven headings, all of which ought to be studied by the liturgical scholar.

1. LITURGY.

Agnus Dei,
Alleluia,
Amen,
Anaphora,
Antiphon,
Benedictions,
Canticle,
Collect,
Doxology,
Epistle,
Genuflection,
Gloria in Excelsis,
Gospel,
Gradual,
Hallelujah,
Hands,
Head,
Homily,
Incense,
Intercession,
Introit,

Kiss,
Lection,
Lectionary,
Legenda,
Lights,
Litany,
Lite,
Liturgical Books,
Lit. Language,
Liturgy,
Lord's Prayer,
Maniple,
Missa,
Missal,
Nunc Dimittis,
Oblations,
Obsequies,
Offertorium,
Offertory Plates,
Office, Holy,
Oil, Holy,
Orders, Holy,
Ordinal,
Ordo,
Paten,
Prayer,
Preaching,
Precentor,
Preces,
Preface,
Procession,
Prophecy,
Prosphonesis,
Prothesis,
Pyx,
Reservation,
Sacramentary,
Sacrifice,
Saints,
Salt,
Secreta,
Spiritual Exer.,
Stole,
Te Deum,
Unction,
Veils,
Vestments,
Viaticum.

2. LITURGICAL ACTS.

Baptism,
Burial,
Catechumens,
Chalice,
Chrism,
Churching,
Communion,
Confession,
Confirmation,
Consecration, (Churches)
Consecration, (Eucharistic)
Contr. of Marriage,
Elements,
Eucharist,
Eulogia,
Exorcism,
Flabellum,
Font,
Fraction,
Holy Water,
Host,
Imposition,
Infant Communion,
Keys, Power of
Lay Communion,
Localis Ordinatio,
Lord's Supper,
Marriage,
Names,
Oblation,
Ordination,
Priest, or Presbyter,
Prohibited Degrees,
Sacraments,
Sponsors,
Spoon.

3. MUSIC.

Accentus,
Ambrosian Music,
Gregorian Music,
Hymns,
Initial Hymn,
Music,
Gregorian Music,
Musical Notation,
Christian Use of Harmony,
Organ,
Plagal,
Pneuma,
Psalmody,
Psalter,
Schola Cantorum,
Trisagion.

4. CHRISTIAN ART

Alb,
Altar,
Altar Cloths,
Ambo,
Angels,
Apostles,
Bells,
Colour,
Cross,
Crucifix,
Eucharist,
Fish,
Flowers,
Fresco,
Gems,
Gospels,
Grotesque,
Ichthus,
Images,
Inscriptions,
Jesus Christ (in Art),
Keys,
Labarum,
Lamb,
Lamps,
Magi,
Meals,
Miniture,
Mitre,
Money,
Monogram,
Mosaics,
Nativity,
Nimbus,
Old Testament,
Olive,
Palm,
Pastoral Staff,
Peter and Paul,
Ram,
Relics,
Resurrection,
Rings,
Sculpture,
Seals,
Shepherd,
Ship,
Sign of Cross,
Stars,
Symbolism,
Tombs,
Vine.

5. CHRISTIAN ARCHAEOLOGY.

Apse,
Baptistery,
Basilica,
Cella,
Chapel,
Choir,
Church,
Galleries,
Glass,
Iconostasis,
Narthex,
Nave,
Oratorium,
Orientation,
Pavement,
Reredos,
Round Towers,
Towers.

6. DISCIPLINE.

Adultery,
Anathema,
Appeal,
Asceticism,
Bigamy,
Celibacy,
Digamy,
Discipline,
Drunkenness,
Excommunication,
Exomologesis,
Fasting,
Heresy,
Idolatry,
Immunities,
Indulgence,
Lapsi,
Libelli,
Magic,
Mortification,
Novice,
Oaths,
Penitence,
Pen Books,
Prohibited Books,
Reconciliation,
Redemption,
Vows.

7. SACRED SEASONS.

Advent,
Ascension Day,
Calendar,
Christmas,
Circumcision,
Easter,
Ember Days,
Epiphany,
Festival,
Good Friday,
Holy Places,
Holy Week,
Hours of Prayer,
Innocents,
John the Baptist,
John the Evang.,
Lauds,
Lent,
Lord's Day,
Matthew, St.,
Matthias, St.,
Maundy Thursday,
Michael,
Month,
New Year's Day,
Octave,
Palm Sunday,
Paschal Epistles,
Paul, St.,
Pentecost,
Peter, St.,
Philip, St.,
Rogation Days,
Sabbath,
Seasons,
Stephen, St.,
Thomas, St.,
Vigils,
Week,
Year.

2. Best German Works on Liturgics.

Not to mention the scientific presentation of this subject in their treatises on "Practical Theology" by such able writers as Achelis, Harnack, Von Zeszchwitz, and Krauss, we will name the most important works on special aspects of the science.

ALT. Der christ. Kultus. 2 vols. Berlin, 1851—60.
BASSERMANN. Evang. Liturgik. 1888.
DANIEL. Thesaurus Hymnoligus, etc. 5 vols. 1841—56.
HAGENBACH. Grundl. der Liturgik und Homiletik. 1863.
HERING, Einfuehrung in das liturg. Studium. 1887.
KLIEFOTH. Liturg. Abhandlungen. 8 vols.
KOCH. Geschichte des Kirchenliedes und Kirchengesanges. 8 vols. 1866.
MONE. Lateinische Hymnen, etc. 3 vols. 1853.
RICHTER. Die evang. Kirchenordnungen des 16. Jahrhunderts. 2 vols. 1845.
WACKERNAGEL. Das deutsche Kirchenlied, etc. 5 vols. 1864—77.

3. Best English Works on Liturgics.

HOLE. Manual of Book of Common Prayer. 1900. One of the best compends of liturgical usages in the Church of England.
HORN. Outlines of Liturgics. 1890. Lutheran.

JACOBS. The Lutheran Movement in England. 1890.

PROCTOR. History of the Book of Common Prayer. Eighteenth edition. 1889. The standard work in the Church of England.

4. Christian Art and Symbolism.

ARMSTRONG. Art in Great Britain and Ireland. 1909. Price $1.50. Published simultaneously in America, England, France, Germany, Italy, and Spain, in their respective languages. Nearly 1000 illustrations of art and architecture. Invaluable.

DURANDUS. Symbolism of Churches and Church Ornaments. Third edition. 1906. With an Introductory Essay by J. M. Neale. A translation of Book I of **Rationale Div. off.** of Durandus of the thirteenth century.

FIELD. Stones of the Temple. 1876. Lessons from the Fabric and Furniture of the Church.

HULME. Symbolism in Christian Art. 1891. Price $1.25. Very valuable.

JAMESON, MRS. Sacred and Legendary Art.

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V. HOMILETICS.

§ 197. Definition of the Science.

As Liturgics was to determine the character and form of Cultus, it is the province of Homiletics to determine the character and form of preaching, and to introduce us to the method of expounding God's Word in the congregation and of presenting it in discourse. To explain God's Word leads us to the entire contents of the Christian revelation out of which the sermon is to be drawn. The presentation of the matter in discourse involves in part the sphere of Hermeneutics, in part of Rhetoric; yet with constant reference to the peculiarities of the sermon and of other sacred discourse as distinct from all other forms of discourse.

§ 198. Divisions.

Homiletics is divided into General and Special. Special Homiletics embraces 1) invention, or the finding of the matter, 2) the arrangement, or planning of the skeleton; 3) the elaboration and the delivery of the discourse. It is necessary here to guard against the idea that what is separate, considered in the abstract, is actually separated, and we must guard against allowing the arbitrary rules of the schools, which have crept into the various parts of Homiletics, to destroy the essential character and significance of religious discourse.

Preliminary exercises and training for preaching are: 1) The quickening and sharpening of the practical faculty in general, by the study of the Bible; 2) the noting down of particular thoughts in which may lie the germs of sermon material; and 3) practice in delivery. These should precede the exercises in preaching in the strict sense. The diligent and devout listening to preaching

while we are in the House of God, the reading of the best homiletical matter, sermons, and other productions of the same kind both of ancient and modern times, are of special value to the man who is to become a preacher.

§ 199. Outline Notes on Homiletics.[1]

§ 1. Definition of Homiletics.

Homiletics is the science which teaches how to promote the growth and edification of the Church by the preparation and delivery of Homilies, in that wide sense of the word in which it embraces sermons and other religious discourses.

§ 2. Its Aim and Scope.

The chief objects with which Homiletics concerns itself are: 1) The investigating, the finding, the bringing together of the matter, the *invention.* Before we can speak, we must find or have something to say. With reference to one of its important processes, this is sometimes called "meditation;" 2) the arrangement of the matter thus found and brought together, is called "disposition;" 3) the presentation of it in language, called "elaboration," the writing out; 4) the delivery of it orally, either by reading, or after memorizing it, or by extemporaneous declamation. By the extemporaneous in any sense we mean only that the precise language is left to the moment, after the most thorough preparation of the thoughts. The subjects of Homiletics are in general either the matter of the discourse or its form. Nitzsch presents the form of Homiletics under six heads: 1) The conception of the subject; 2) the choice of the material; 3) the plain outline or sketch; 4) the elaboration or working out of the thoughts; 5) the style or language; 6) the delivery.

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1 Compare **Manuscript Lectures** of Dr. Krauth.

§ 3. **The Relation of Homiletics to Rhetoric.**

Homiletics rests on rhetoric in general as its basis. It applies rhetoric to the grand distinctive end of the Christian pulpit. It is the Christian Rhetoric.

§ 4. **Homiletical Methods.**

The more ancient Homily was one largely of exposition simply, an artless application of the material drawn from the Bible. The homiletical discourses of even a master such as Chrysostom are often far more simple in form than those of many a modern Wednesday evening lecture. Often they are but brief running expositions of the text, more like popular commentaries than elaborate sermons. There are four respects in which modern sermons differ from the ancient: 1) They are more logical in form, more argumentative; 2) they are more artificial in arrangement; 3) they are more exhaustive in treatment; 4) more exact and elevated in style. But the very latest Homiletics approximates again to the ancient method in its textual exposition, and aims at combining and harmonizing the glories of the pulpit, distinctive of its earliest and latest periods.

§ 5. **The Influence of the Reformation.**

The Reformation lifted Homiletics to the dignity of a science. The reason of this is obvious. The Reformation was a revolution, whose mightiest instrument, even beyond the pen in direct efficacy, was preaching. Great preachers produced the Reformation, and the Reformation produced great preachers.

It was a fundamental principle of the Reformation that the public worship of God should always have as an integral part of it, the preaching of the Word of God. The Reformers attached supreme importance to the pulpit. All the purifying Churches of the sixteenth century fol-

lowed the judgment of the Reformers in regard to the pulpit. Even the Church of Rome, first sneering at the Protestant pulpit, was compelled to resort to preaching in her own defense.

§ 6. **Homiletics has mainly to do with the Form.**

It may be said of Homiletics in general, that in its strict sphere, it relates more to the externals, the form, than to the essence of religious discourse. It presupposes on the part of the speaker, the general possession of the matter which he is to use. It is not the function of Homiletics to teach him the meaning of God's Word, or to store his mind with the truth of dogmatics, or the facts of history, but to enable him to use what he possesses of all these for the great end of the Christian pulpit. It professes to show him how best 1) to gather, 2) to arrange, 3) to express, and 4) to deliver his matter.

§ 7. **The Importance of Homiletics.**

The press, mighty as its power, never can supersede the pulpit. Indeed, in important respects, a pulpit of the true kind gains a triumph, in every triumph of the press. As books enlarge the knowledge of men, their capacity for spoken truth enlarges. No assembly of hearers is so hopelessly depressing to the minister as one which has no cultivation; and on the other hand, no congregation is so delightful, so promising a sphere of labor, as one which has genuine intelligence, and is blessed in the possession of a true preacher of Christ. Pray and work therefore for the advance of intelligence, not the decline of it, as a pre-requisite to comfort and power in the pulpit. The great mass of men are nearly as dependent, as men ever were, on oral instruction in religion, and there are those who read on every other subject, who are dependent on the pulpit for their knowledge of religious truth. And in

no land is the pulpit capable of being a greater power, than in our own. But, on the other hand, in no Protestant land are there more dangerous tendencies in the pulpit, than some of those which prevail in our own. Her pulpit is often prostituted to the discussions of themes, which do not belong to it. The style which is thought to be grand, is often in the worst taste, and the delivery which passes for eloquence, rises,—when it does rise, to the attitude of the player, and it sinks, when it does sink, to the tricks of the buffoon. In the pulpit culminates the glory or disgrace of the preacher's whole training. This grand work of preaching, like all other things grand, requires a high standard, an earnest effort. It is the object of Homiletics to give clear views of that standard, and to encourage and direct wisely that effort.

§ 8. **The Altar and the Pulpit.**

It is an old saying, "He studies best, who prayeth best." This is a motto for the work of the study. For the sanctuary a good motto would be, "He preacheth best, who prayeth best," and the prayer here must cover the public prayer. He can not preach up to the full measure of possible excellence who is not thoroughly in the spirit of the whole service. From the first word to the close, everything should be done so as to secure the highest ends of the sanctuary, which are the public worship of God and the preaching of his Word. If the preacher stands fully in the life of the Church Year, if he shows pure taste in the selection of the hymns, and skill in the reading of them, if he has knowledge in Church music, if he uses the prayers of the Church, or when the need is, offers his own with true devoutness and expressiveness, he makes the power of the altar co-work with the power of the pulpit, to the highest efficacy of both.

§ 9. The Material of the Sermon in General.

The choice of the material is free, yet conditioned. In general we must not speak in the pulpit except of that which pertains to the thoughts, to the emotions, and the activities of the Christian life. The pulpit is not a lecturer's stand. It is not meant to furnish a place for teaching physics and metaphysics, art or science, literature or politics. The particular selection of topics is determined by the Church Year, by the special wants of the congregation, and by the particular necessities of the times. In regard to the special wants of the congregation great mistakes may be made In general the wants of congregations are the same. They equally need the great truths of repentance toward God, and faith in our Lord Jesus Christ. Nevertheless, their general needs common to all men as sinners are modified by various external and internal conditions. All men need food and drink, yet there may be diversities in the material, and in the mode of preparation.

Kliefoth says that in the form of abstract universality, Christian truth can not be the substance of the sermon. A sermon which, however Christian, would suit as well in a country church or a city-church lacks something in perfect adaptation.

A sermon ought to be something higher than the leading editorial of a newspaper. The pulpit is not to be made a bulletin board. Some pulpits are the chroniclers of the excitements of the times. Yet the minister is to be watchful of the signs of the times. A good sermon in the nineteenth century can not be precisely what a good sermon would have been in the first century. Now this necessity of adaptation is one of the very strongest reasons for the institution of the office of the ministry. Otherwise

the only work needed would be to read the inspired Word aloud, or God might have given by inspiration a series of homilies for all times. Instead of this God's Book gives us texts of unlimited adaptableness, and the work of the pulpit is to adapt them and their truths to the wants of the day. In times of wonderful providences. the living pulpit will reveal the character of the era.

The heart of the preacher ought to be a spring of suggestion out of whose abundance he should speak. He ought not to be a lifeless plodder among the dead thoughts of the dead in books, but a living man full of sympathy, which directs man to man.

Polemical sermons are objectionable. Truth is best maintained without the forms of warfare; error is generally best met without naming it. It is particularly objectionable to bring into the pulpit heresies of which the people have never heard in order to refute them.

§ 10. **The Choice of a Text.**

The choice of the matter stands in intimate connection with the choice of a text. The ***text*** (from the Latin ***texere*** "to weave"), etymologically means that which weaves the discourse together, and such it ought to be. There are supposable cases in which more than one text may be used for a sermon, but ordinarily one is the proper number. The text ordinarily is the necessary groundwork of the sermon. Every sermon not only should have a text, but should be the natural outgrowth of it.

In parts of the Christian Church the choice of the text is, to a large extent, at least in the morning service, taken from the minister. The text is fixed in the service of the Church and is not to be deviated from. This course has its advantages as well as its disadvantages. There can be no question that the custom in vogue in so many

pulpits does not lead to the best result. Everything revolves on the taste, or want of taste, on the part of the preacher. Even the most earnest minister may unconsciously fall into onesidedness of selection, preaching most on what interests him most.

Without discussing this question more fully, we might say: 1) That in the main service on Lord's Day, the pastor who enters completely into the life of the Church Year will generally find himself giving a preference spontaneously to the Pericope of the day, generally to the Gospel, and will as a rule, not desire another text unless there be some special reason for it.

2) If he selects in an extraordinary case, another text, he will select one in complete harmony with the day of the Church Year.

3) Such a text he would generally find in the parallel passages to the Gospel and Epistle of the day.

4) Sunday evening will generally make an opening for a free text, though this text, especially on the great festivals will naturally have some reference to the sacred time.

5) The Wednesday evening service is a good time for expounding a whole book in a series of studies or meditations.

As a rule the text must be from the Bible, not a verse from a hymn, nor a fragment of Pilgrim's Progress, nor even of the Catechism. These may indeed furnish the thread of the order. We may preach a series of sermons on the Catechism, or on a hymn, or on the Augsburg Confession, or on Bunyan's Pilgrim, or on the Liturgy, but a Bible text must be laid as the basis of each discourse. No text ought to be taken from the Apocryphal Books, and in the choice of texts, in general the New Testament

should have preference, and texts from the Old Testament should be handled in the light and spirit of the New Testament. While therefore we are to guard against excessive use of the Old Testament, we must not run into the error of using it too little. We are to use the Old Testament much, and the New Testament more. The Psalms are very rich. The Prophets abound with texts of the highest order. For national and special occasions the Old Testament is a vast storehouse of suggestive texts. As regards the proportion in which the Gospels and Epistles are to furnish texts, we are to be guided by the wants of the Church. As a rule it is perhaps most easy to interest the mind of the hearer with texts from the Gospels. We are to bring out the whole counsel of God as each part of it is needed, rightly dividing the Word of God, giving to each one his portion in due season.

Where there can be a choice, texts which are trite are not as desirable as texts which are fresh. It is, however, a vicious practice to be hunting out odd texts, texts whose only merit is that they show the wit and ingenuity of the preacher.

§ 11. **Externals of the Text.**

The text according to the prevailing usage in our country is read before the introduction of the sermon. Theoretically, it should follow it, as it actually does in many of the best standard sermons of the Lutheran Church. We meet the theory in its demands and the usage of our country, which also has good grounds, by reading the text at both places. The text should be read from the Bible and not recited from it. It is well to repeat the text if it be not too long.

§ 12. **The Theme.**

The text of a sermon, if it be truly a text, already determines the theme. If the text be a short one, often

the best statement of the theme is in the very words of the text, *e. g.* "Blessed are the pure in heart" (Matt. 5: 8). There is a great deal of small pedantry about themes, which should be avoided. The thought of the text should be so presented in the theme as to make its unity clear. One sermon should be occupied with one thing, though that one thing may have several parts. The theme, while simple, must not be vague, but clear and definite. The theme must bring out the distinct element in the verse, and may be stated in the form of a proposition, or as a question. We must avoid an abstract form of theme, such as the mind of the hearer can not readily grasp. The theme should avoid quaintness, the attempt at originality, or the display of mere fancy. Especially should it avoid all that is undignified and unworthy of the pulpit.

§ 13. Of the Arrangement of the Sermon.

Out of the relation which the theme sustains to the text arises the disposition or arrangement of the sermon. To follow the text simply as its parts stand before us without attempting to link the various points into a living organic unity, produces that which is sometimes, but incorrectly, called a Homily, sometimes an Analytical Sermon. There is, however, a vast difference between the mechanical hacking and splintering of a text, and a real division of it into its constituent parts. The one pounds the diamond till he crushes it; the other cuts it with nice art so that its beauty is brought out in all its perfection.

The text is to be more than a motto; it is to be the germ out of which grows by necessary development the whole arrangement. To make the arrangement first, and afterwards to pick out the text, is an inversion of the order of nature. A true sermon is both analytic and synthetic. The thought in the text is to be unfolded from it

and the thought thus reached is to be brought under one leading point of view.

The division of a sermon into parts, and the skilful arrangement of those points, called disposition, the preservation of a distinct train of thought, is demanded not only by logical consideration, but also by oratorical or rhetorical necessity. A man not only can not speak convincingly, but he can not speak agreeably in a sustained discourse, without order. Careful arrangement is not a restraint, but gives to the preacher the greatest liberty.

It is the law of nature, that there shall be a beginning, a middle, and an end. As a rule, the beginning and the end ought to be less in bulk than the middle.

§ 14. The Exordium or Introduction.

In the introduction of the sermon the aim is to arouse attention and prepare the heart and mind of the hearer for what is to follow. No exordium is more natural than the one which arises directly from the theme itself. The exordium may be of an objective or of a subjective nature. An objective exordium is one derived from something outside of the speaker, as from the day of the Church Year, or from special occasions or events. Subjective exordia are related to the tone of the preacher's own mind. The vices to be avoided in an exordium are:

1) Abstractness, or vague generalities.

2) Trite and threadbare beginnings.

3) Far-fetched and pretentiously learned allusions.

4) Overwhelming and astounding exordia, which try to begin where it would be most natural to end.

§ 15. The Parts and Divisions of the Sermon.

The division of the sermon is often fixed most easily by the nature of the text, a genuine textual division being, as a rule, the best. The same text may be viewed with-

out violence in very different ways by different thinkers, or by the same thinker at different times. Different texts and modes of handling require different numerical divisions, and nothing is more certain to produce a dead mechanism in preaching than the idea that a fixed number of divisions is to be common to all sermons,—nevertheless there is in the ordinary nature of the things a tendency to a three-fold division.

As regards the sub-divisions of the sermon, it may be said that the richer and more abundant the thought, the more necessary is a careful arrangement to avoid confusion,—but these sub-divisions may be made too minute. Logical character is indispensable to a good division, but the form of logic must not be made too prominent. We may give the following hints:

1) The different parts of the sermon must be really different, and must cover the ground meant to be covered.

2) The divisions must be such as neither to require nor to allow any digression from what you propose to do.

3) They must not cover more than the whole subject under discussion.

4) They must not only be logical in their essence, but logical in their natural relations.

§ 16. The Practical Application, or the Close of the Sermon.

The less the sermon takes the tone of a mere essay or dissertation, the less will it need at its close any extended special application. The true sermon aims at being practical in its inmost fibre.

Every good sermon has its proper end, which exactly fits where it is, and would fit nowhere else. A fitting close to a sermon may be made in various ways, sometimes by a compact summary of the points fixed by the discourse, so that the congregation can carry away in

their hearts the substance of the whole; sometimes in some practical application of the more important points discussed. All other things being equal, the parts of the sermon best remembered are the text and the close. The text takes care of itself. Therefore let the minister see to it that what is most likely to be remembered of all he presents, is worthy of that honor. Long sermons generally become such by repitition. They are the characteristic vices of very young and very old ministers.

A digression is a vice in the body of a sermon, and a crime at the end of it. As the close of a sermon should avoid tediousness, so should it avoid abruptness. The close of a sermon should be full of dignity. What may be endurable in the middle is intolerable at the end. The sermon may sometimes end with a fitting text, sometimes with a stanza of a hymn, sometimes with a short earnest prayer, a word of supplication for blessing on the Word; but here particularly the stereotyped and formal must be avoided.

§ 17. **The Style of the Sermon.**

The style of the sermon is conditioned by the essence and nature of the sermon. As age and position and personal characteristics condition good taste in dress, so it is with style, which is the clothing of thought. As it is the object of the sermon to set forth God's Word in the congregation, the Biblical language in its richness, both of simplicity and majesty, is the true model. The language endeared by the general use of ages, the language of the people as distinct from the two extremes of the bookish refinement of the scholar, and the low phraseology of the base and vulgar, should be the language of the pulpit.

The style of the sermon should be dignified but not

stilted. It should be pure and correct but not finical. It should have vivacity without an approach to levity. It is a safe canon, as far as in you lies, to be intelligible to every one, however young and humble, who hears you.

Do not think that because a congregation is illiterate, you may be careless in matter of good taste. Do not let the people pull you down, but see to it that you lift them up. The pulpit is a great indirect literary and intellectual educator, and is worth more than its cost, outside of its distinctive value.

It is a vice in pulpit style to accumulate mechanically citations from Scripture, and yet there is perhaps no feature in pulpit style more exquisite than such a use of texts in number, in place, in surroundings, as shows deep, appreciative acquaintance with the Holy Scriptures. Never use words of many syllables where words of fewer syllables answer perfectly as well. Never use many words where fewer words will meet all the ends. Style is never meant to cover up ideas, nor to amplify them. Let your thoughts be well clothed but avoid finery. Study the style of all great and good preachers, but do not be the imitator of any.

The style of the sermon is naturally affected by the conception and treatment of the theme, and by the personal gifts of the preacher. Style is not put into a man or fastened upon him, but here as everywhere, as he thinketh in his heart, so is he. A dry man can not have a rich style. Prosy men do not write poetically. Our style therefore, while we may do much to improve it, can never be vigorous or real, if it is in antithesis to the whole structure of our mind.

Two general characteristics divide the great mass of sermons from each other, or present themselves in differ-

ent parts of the same sermon. The first of these is the didactic and the expository; the second is the emotional and the hortatory. Now what we say makes its impress on our style,—one style for one thing, another style for another,—and yet there is after all to be but one sort of style. So far as the generic characteristics are concerned, the style should always be simple, always pure, always strong, and even with reference to the specific diversity which is necessary, there is to be a happy conjunction aimed at, by which Logic itself is to be wrought rather in fire than in frost, although in addressing the judgment, style is instructively calmer than when we appeal to the heart. The morning sermon, also, is generally more quiet and instructive than the evening sermon.

In the cultivation of style, three things are pre-eminently useful,—first, reading; secondly, writing; thirdly, hearing. We might add a fourth, meditation; but we prefer considering this as an element which should enter into all the three.

First,—***Read*** Read the Bible, so as to comprehend and reproduce its charm. The English and the German versions of the Scriptures are masterpieces of composition and, apart from their claims as representatives of the Divine Word, they ought to be studied, read and reread, as the noblest specimens of style in their respective languages. Read also the very best books in the theological and general literature of our languages,—books that are the best models of all that gives grace, dignity, and ease to style.

Second,—***Write.*** Write much; write carefully. Revise and rewrite what you have written.

Third,—***Hear.*** As occasion presents itself, hear the best speakers in and out of the pulpit, not to copy after

them, still less to ape them, but to get the secret which underlies their power.

§ 18. **The Delivery of a Sermon.**

We hear constantly of the three requisites which Demosthenes declared necessary to eloquence. These three requisites were really one; and that one what we call "Delivery." The action of Demosthenes was Delivery. But the secret of Robert Hall is necessary to the possession of the secret of Demosthenes. Hall said the three great requisites of a great sermon are,—"Preparation, preparation, preparation." There may, indeed, be careful preparation, long and laborious, and yet the result be a failure. Nevertheless, it is a truth which the young minister should lay down as fundamental, that as his preparation is, so, in the long run, is his power. Preparation is power.

In order to thorough preparation, one ordinary essential is careful writing. It may be a question whether a sermon should be read, but certainly for the mass of ministers, it should be considered as a fixed thing, that sermons should be written. There are indeed some men who can write a sermon in thought without writing it on paper, but they are very rare.

Whether a sermon should be read in the pulpit is a question much discussed. Reading and free delivery have their respective advantages and defects. Each mode is best adapted to correct the faults of the other, and perhaps the soundest advice to the young minister would be to make himself the master of both modes, and to avoid becoming the slave of either. It is better to read a good sermon than to deliver a poor one. Every man must conscientiously determine for himself, whether he will use both modes or must confine himself to one of them. It

can not be denied that there is a peculiar charm to the masses of hearers in free delivery.

One of the great aids to real power in the pulpit is prayer. The sermon should be prepared with earnest prayer. It should be prayed before it is preached. The last act of the minister before he enters the altar, the first act in the altar, the first act in the pulpit, should be one of secret, fervent, heartfelt prayer that he may preach from the heart, the Word of God to the heart of man. The consciousness that he speaks in God's name will protect him on the one hand from the timidity which represses real power and from the self-confidence which is yet a more dangerous foe to it.

The whole carriage, the air, the expression of the face and eye and the gesture of the minister should be the natural expression of his character and feeling. If they do not thus arise, it is vain to put them on. It is a happy faculty to be able to look at your audience. Most ministers look over them, or only seem to look at them.

It does not belong to Homiletics proper to give minute, specific rules in regard to oral delivery. The principles of delivery in the pulpit are those of delivery elsewhere, simply developed with reference to the peculiar ends and characteristic of the pulpit. The first attribute of eloquence is audibleness. Speak with sufficient loudness even for the aged or for those who may not have a quick ear. Not loud enough for the deaf; that is asking too much. Speak distinctly, pronounce accurately. A comparatively feeble voice, with clear, distinct enunciation, will be heard better than a strong one with a thick, confused utterance. Be careful to give every vowel and every consonant its due force. Be careful with the last word of your sentences. Get some intelligent friend to

indicate to you your mistakes and defects in enunciation and pronunciation. Have a standard dictionary at hand and settle every question of pronunciation at the moment. Avoid in the pulpit the pulpit tone. Be perfectly natural, straining at nothing. Of all the abominations of the pulpit, the histrionic is the worst. Nevertheless the thoughtful minister will find in the principles of all true eloquence something which he can adopt to the great end of the pulpit.

§ 19. **Sympathy Between Preacher and People.**

The most common vice of sermons is that they are monologues. There is nothing in them to mark that they are meant to be spoken by man to man. An essay is not a sermon. Many ministers live and die without making this discovery. Make your sermon an actual utterance from yourself to your hearers, and it will be sure to hold their attention. You must feel your audience, and they must feel you. The power of eloquence is something electrical. It is fire leaping out of hearts into hearts. As a rule, we can not make others feel what we do not feel ourselves. An excessive, injudicious use of old sermons with no re-study of the subject, tends to deadness. It is well indeed, at times, to re-write the old rather than to prepare something entirely new; but unless we can make the old sermon new with its power of interest, it would be better to let it lie unused.

In order to preserve the sympathy of an audience we must avoid the technicalities of scientific theology. Some of these terms, indeed, are so accurate and relatively indispensable that we can hardly avoid using them. But if we do use them we should be careful to define them. Such are the terms Trinity, Original Sin, Incarnation, Vicarious Atonement. Avoid Polemics. Never introduce

into the pulpit, even for the purpose of confuting them, errors of which your people would not otherwise hear.

A minister must give his heart full play in his great work. A loving, earnest, tender, yearning heart will make him more than eloquent. In your own deepest emotion see that you never lose your self-control.

§ 200. Homiletical Hints.

So important is the application of this science to the practical life of the pastor that we herewith give the contents of one of Dr. Schaff's sections of his ***Theological Propaedeutic*** in which he has gathered from all sources various practical hints.

Schaff (§ 268. **Homiletical Hints**):

1. A good sermon grows out of the secret communion of the soul with God, the study of the Bible and other good books, knowledge of human nature, and living intercourse with the people.

2. Prepare your sermon on your knees as well as at your study-desk, and reproduce it in the pulpit under the fresh inspiration of the audience.

3. Write out your sermon in full, or at least the leading thoughts. The Lord always rewards industry and faithfulness, but idleness and neglect have no promise.

4. A natural, clear, logical arrangement is half the sermon.

5. Commit the thoughts, if not the words, to memory, so as to be master of the manuscript, whether you read it or not.

6. The Bible supplies suitable themes and texts for all occasions. Like a laden tree, the more it is shaken the more abundant the fall of fruit.

7. The pulpit style is popular, direct, forcible and practical; not vulgar or superficial, but noble, chaste, dignified, and modeled after the discourses and parables of Christ.

8. Avoid all display of learning, and make your reading directly subservient to the practical aim. Think not of the few scholars and critics, but of the common people hungry for spiritual nourishment.

9. Aim at the conversion of sinners and the edification of believers.

10. Preach first to yourself before you preach to others, and your sermons will have double weight with your hearers.

11. Avoid personalities in the pulpit, and attacks on infidels, who are seldom present.

12. Make no apologies for Christianity, but take for granted that it is the truth and the power unto salvation. Suggest no doubts which might disturb devotion.

13. Preach Christ and the Gospel, not dogma and theology.

14. Preach from the heart to the heart.

"Nothing which does not burn itself can kindle a flame in anything else." (Gregory I.)

15. Address your hearers as if it were the last occasion for you and them.

> "I preached as never sure to preach again,
> And as a dying man to dying men." (Baxter.)

16. Honesty and earnestness rather than genius and eloquence are the secret of success in the pulpit.

17. Learn from all good preachers, but do not imitate any; be yourself and work out your own individuality.

18. Aim to please God, and not men.

19. Be brief, and stop when the interest is at its height. The sermon on the mount, the parables, and Peter's Pentecostal sermon were short. Brevity is the soul of a good speech as well as of art. Long sermons must be justified by special occasions.

20. "Get up freshly;
Open your mouth widely;
Be done quickly." [1]

21. "Begin low,
Proceed slow;
Aim higher,—
Take fire;
When most impressed
Be self-possessed."

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1 "Tritt frisch auf;
Mach's Maul auf;
Hoer bald auf." Luther.

22. After the sermon ask no one for his opinion; shut your ears against praise, but be open for censure from friend or foe; keep the blame to yourself, and give the glory to God.

23. Preachers whose sermons are worth studying: Chrysostom, Augustine, St. Bernard, Baxter, Jeremy Taylor, South, John Wesley, Robert Hall, Chalmers, Guthrie, F. W. Robertson, I. H. Newman, Liddon, Spurgeon, Alexander McLaren,—E. D. Griffin, John M. Mason, H. Bushnell, H. W. Beecher, R. D. Hitchcock, Phillips Brooks. — F. W. Krummacher, Theremin, Tholuck, Ahlfeld, Koegel, Gerok.—Bossuet, Massillon, Saurin, A. Monod, Bersier.

§ 201. Select Literature of Homiletics.

The literature of this subject is immense. It will be sufficient to indicate a few of the best text-books in German and English.

1. In German.

ACHELIS. **Praktische Theologie.** Vol. I. Pp. 269—427. Freiburg, 1890.

BASSERMANN. **Handbuch der geistlichen Beredsamkeit.** 1885.

KRAUSS. **Lehrbuch der Homiletik.** 1883.

PALMER. **Evangelische Homiletik.** Sixth edition by Kirn. 1887.

2. In English.

BANTAIN. **The Art of Extempore Speaking.** New York, 1860.

BEECHER. **Yale Lectures on Preaching.** Three series. New York, 1881.

BEHRENDS. **Philosophy of Preaching.** New York, 1890.

BROADUS. **Preparation and Delivery of Sermons.** 1908.

BROOKS. **Lectures on Preaching.** New York, 1877.

CHRISTLIEB. **Homiletics.** From the German. 1897.

FISK. **Manual of Preaching.** New York, 1884.

HOOD, E. PAXTON. **Lamps, Pitchers and Trumpets.** 2 vols. 1872.

HOOD, E. PAXTON. **Thone of Eloquence.** New York, 1888.

HOOD, E. PAXTON. **Vocation of the Preacher.** New York, 1888.

HOPPIN. **Homiletics.** New York, 1883.

HOYT. **The Preacher.** New York, 1909.

JOHNSON. **The Ideal Ministry.** New York, 1908.

KER. **History of Preaching.** Third edition. 1895.

PATTISON. History of Preaching. 1905.
PHELPS. Men and Books. New York, 1882.
PHELPS. Theory of Preaching. New York, 1881.
PHILLIPS. Effective Speaking. Chicago, 1908.
SHEPPARD. Before an Audience. New York, 1892.
SPURGEON. Lectures to Students. 3 series. New York, 1890.
STORRS. Preaching Without Notes. 1875.
WILKINSON. Modern Masters of Pulpit Discourse. 1905.

VI. PASTORAL THEOLOGY.

§ 202. Definition.

Pastoral Theology, also known as Poimenics or Pastoralics is that branch of Practical Theology which treats of the direction of the Christian life in the congregation, and of the Christian life of the pastor in private. It is the pastoral work, the care of souls. We are here to distinguish also between the strictly official activity and a personal one, which is of a freer kind. In this official work the pastor shows his fidelity. In his personal work he reveals his love, his spirit of self-consecration and of self-sacrifice. The former is determined by the general rules of the Church and by particular provisions of congregational constitutions. The latter is drawn from the great law of Christian morals, the supreme law of love. In regard to both our science can only furnish general principles which are to be supplemented and completed by experience and practice. During the student's life in his preparatory training he can as a general thing do little more than acquire a general knowledge of the principles of Pastoral Theology, and cultivate a heart and spirit ready for the work.

§ 203. Scope.

The activity of the clergyman embraces in some shape all the relations of human life, from the cradle to the grave. Hence he must have an intelligent apprehension of these various spheres of life. He must look upon them earnestly and judiciously. He must provide himself therefore with a sufficient acquaintance with those parts of knowledge which lie outside of the branches of theology in the strict sense, and which consequently do not come technically within the sphere of Pastoral Theology, but which are yet involved in practical life. Among these may be mentioned the theory of Education (Pedagogics), the social questions connected with poverty, crime, and the legal and private agencies for the correction of both, some knowledge of the peculiarities of a feeble and disordered intellect, and of the general principles of diseased and healthy human life, and in rural charges, also some knowledge of agriculture is desirable.

§ 204. Analysis of the Science.

So important is the subject, and has been the subject of so many letters, sermons, and manuals of the past centuries, from Chrysostom, Leo the Great and Gregory the Great, to St. Bernard and Melanchthon down to our own day, that it may be helpful to give an analysis of Harnack's great work.[1]

Analysis of Harnack.

I. Introduction.

§ 1. General Definitions.
§ 2. Nature and Problem of the Science.

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1 In his "System der Praktischen Theologie." **Poimenik. Die Lehre von der Seelsorge.** Vol. 2. Pp. 289—543.

§ 3. Different Methods of Pastoral Activity.
§ 4. History and Literature.

II. Preliminary Conditions.

§ 5. The Pastor, his disposition, gifts, and life.
§ 6. Opportunities for Pastoral Work.
§ 7. Fundamental Principles.

III. The Indirect Guidance of a Congregation as a Whole.

§ 11. General Presentation.
§ 12. Care for the Intellectual Condition of the Congregation.
§ 13. Church and Public Schools.
§ 14. Care for the Ethico-social Condition of the Congregation.
§ 15. Care for the Physico-economical Condition of the Congregation.

IV. Direct Guidance of the Congregation.

§ 16. Modern Tendencies in Opposition to the Church and Christian Doctrine.
§ 17. Sickly Manifestations of the Faith,—Mysticism, Dead Orthodoxy, Pietism, Unchurchliness, Unionism.
§ 18. Historical.
§ 19. Pastoral Guidance of the Congregation.

V. Special Guidance of Individual Souls.

§ 20. General Presentation.
§ 21. Treatment of Criminals.
§ 22. Of the Erring.
§ 23. Of those in Trouble.
§ 24. Of Habitual Sinners.

VI. Pastoral Duties in Connection with Ministerial Acts.

§ 25. Confession and Absolution.
§ 26. The Problem of the Present Age.
§ 27. The False Oath.
§ 28. Church Discipline.
§ 29. Consecration of Sacred Places and Utensils.
§ 30. Christian Marriage and Civil Marriage.
§ 31. Marriage Engagements.

§ 32. Divorce.
§ 33. The Pastor at the Sick-bed, and with the Dying.
§ 34. The Burial.

§ 205. Select Literature.

1. German.

ACHELIS. Praktische Theologie. Vol. 1. Pp. 427—549. Excellent.
DIEFFENBACH and MUELLER. Diarium Pastorale. 4 vols. Gotha, 1876. This work ought to be in the hands of every clergyman able to read German.
KUEBEL. Umriss der Pastoraltheologie. 1874.
LOEHE. Der evangelische Geistliche. Third edition. 1876.
PALMER. Pastoraltheologie. 1860.
STEINMEYER. Die spezielle Seelsorge, etc. 1878.
WALTHER. Amerikanisch-luth. Pastoraltheologie.
ZEZSCHWITZ. Praktische Theologie. Vol. 3. Pp. 473—599.

2. English.

BAXTER. The Reformed Pastor. Many editions. Still valuable.
BECK. Pastoral Theology of New Testament. Edinburgh, 1885.
BLACKIE. For the Work of the Ministry. London, 1885.
BLUNT. Directorium Pastorale. London, 1880.
BLUNT. Doctrina Pastoralis. London, 1889.
ELLERTON. Manual of Parochial Work. London, 1892.
FAIRBARN. Pastoral Theology. Edinburgh, 1865.
GERBERDING. The Lutheran Pastor. Philadelphia, 1902.
HERBERT. The Country Parson. Many editions. Will always remain a classic.
HOPKIN. Pastoral Theology. New York, 1884.
KIDDER. The Christian Pastorate. New York, 1871.
LIDDON. Clerical Life and Work. London, 1894.
ROBINSON. Personal Life of the Clergy. New York, 1902.
ROGERS. Principles of Parish Work. New York, 1905.
SHEDD. Homiletics and Pastoral Theology. New York, 1870.
VAN OOSTERZEE. Practical Theology. New York, 1879.
VINET. Pastoral Theology. New York, 1884.

VII. Church Polity.

§ 206. Definition.

The science of Ecclesiastical Polity or Church Government, known also by the name of Gybernetics, treats of the principles by which the Church is or should be organized and governed. It discusses the principles which underlie just Church rules and applies them. This science is of the utmost importance in our day, on account of the hierarchical pretentions made by the Roman Catholic and Episcopal Churches, on the one hand, and the disorganizing laxity of sectarianism, on the other.

§ 207. Its Importance.

"It is especially necessary in the Lutheran Church to examine thoroughly into the application of the principles of Church Government; for her polity, as compared with the rich maturity and perfection of her system of doctrine, may be regarded as relatively undeveloped. As her system of doctrine is her palladium, her polity is in some of its aspects, in a certain sense her weak point. Not, indeed, that its general principles are less sound or less clearly stated than her faith, but she has been so hemmed in, in her old relations to the State, that she has not been able in all cases, perhaps in none, perfectly to embody these principles. In the United States, indeed, it might seem as if her polity, unrestricted as it is by regulation of the State, would be the most perfect which she has yet reached. But, in fact, in no part of her domain, and in no period of her history has there been less comprehension of her true principle of Government than seems to characterize many parts of our Church in the land.

The general reasons of this are not difficult to ascertain. Here her various nationalities have mingled,

her people come from different lands bringing with them different modes of government or no mode at all. . . . When to the original disadvantages, connected with the coming of a population which had been treated as children by their government, never learning the art of self-rule, were added at a later period the decline of faith and the rationalistic tendencies which marked the close of the eighteenth century and the beginning of the nineteenth, we can easily imagine what a chaos of opinion and practice would be originated." [1]

It is obvious that the Church must have a fixed polity according to which its affairs are administered. But it is disputed among Christians how far this has been prescribed by divine authority, and how far left to the discretion of men. The form of government depends primarily on the idea entertained of the Church and of the constitution of the Church, and no one can clearly comprehend the true polity of the Church unless he has just views of the nature of the Church herself.

§ 208. Different Systems.

The relation between the Church and State may be conceived of on three different principles,—1) the supremacy of the Church; 2) the supremacy of the State; and 3) their independence of each other. Each of these principles has, in succession, been tried in the history of the Church. The first is the ideal of the Roman Catholic Church, and has for centuries been the cause of perpetual contests, full of confusion and misery. With the Reformation the second principle gained the ascendency in many countries. It was Luther's as well as Calvin's

[1] Compare published notes on **Church Polity,** by Dr. Krauth. **Lutheran Church Review.** Vol. 2. Pp. 308, 309.

view, that the Church should stand free and self-governing under the protection of the State, but in those times it was found impracticable. As the bishops everywhere protested against the Reformation, the episcopal authority and jurisdiction, in Protestant countries, had to be conferred on the civil ruler.[1] He became the master of the Church as the Pope had never been. The State became supreme, and the Church a mere department of the government.[2] The change took place in a somewhat different manner in England and on the Continent, but it was essentially the same in both cases, and had the same effect. But a reaction has taken place during the last century even on the Continent. The claim is made that the Church should be the representation of the religious life of the congregation, and therefore the congregation, at least, should have a certain share in the government of the Church.[3] This movement has made great progress in different parts of Germany, and least in Sweden. Elements of the Presbyterian or Synodal form of government were everywhere introduced, and the movement is still in vigorous progress, many even demanding a separation between the State and the Church.

The third principle of the reciprocal independence of Church and State has been developed most fully in the United States, as the natural result of their free political constitution.

§ 209. The Episcopal System.

In England, after the Reformation, the supremacy of the State over the Church was established in that peculiar

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1 Known as the Episcopal System of Government.

2 This development is known as the Territorial System.

3 This form of gover ment is known as the Collegial System.

relation known as the Episcopal System, in which the Church and the State are one and the same society, only contemplated from two different aspects, and the State has the right to legislate for the Church.

In the Episcopal System the Church is organized under the form of dioceses, the ministry being composed of the threefold order of bishops, priests, and deacons. The canonical age is respectively twenty-three, twenty-four, and thirty. The ***deacon*** assists the ***priest*** in the services of the sanctuary and in pastoral work. The Bishop has the exclusive right of ordination, confirmation, and consecration of Churches. In England the Episcopal Church is dependent on the State, the Sovereign being its supreme governor, and Parliament its highest legislature. The Episcopal Church in this country has no legal connection with the Church of England, being governed in accordance with a constitution, and a body of Canons drawn up and approved by conventions of the bishops, clergy, and laity. Bishops are either diocesan or missionary. Each diocesan bishop has charge of a particular diocese, while the missionary bishop presides over a jurisdiction formed of one or more States or Territories. A missionary bishop may be elected bishop of a diocese, but the diocesan cannot; though, in case his diocese is divided, he may decide which part he will retain.

The legislative body known as the General Convention meets triennially and is composed of the House of Bishops (corresponding to the Senate of the United States) and the House of Clerical and Lay deputies, of an equal number, elected by regularly organized diocesan conventions. The Diocesan Convention meets annually, being composed of three lay delegates from each parish, in addition to the duly qualified parochial clergy.

§ 210. Presbyterianism.

Presbyterianism derives its name from its form of government, its ***presbyterion,*** or eldership. It claims that the churches of the apostolic age were served by three classes of office-bearers: 1) The teaching-elder, or pastor, or preacher, the chief overseer of the congregation, hence known distinctly as "the bishop;" but he was the bishop of only a single church, of only one town or city. The office was simply the same the Presbyterian pastor now holds; 2) ruling elders, of which there were several in each congregation, selected from the laymen; and 3) deacons.

In the constitution and care of particular churches, Presbyterianism avails itself of the advantages of a representative form of government. Each Presbyterian Church is complete in itself. It elects its own officers, which are 1) a pastor, 2) a bench of elders, and 3) a board of deacons. There are four "judicatures" in the Presbyterian form of government. 1) The ***session,*** which consists of the elders of a congregation, of which the pastor is ***ex-officio*** a member and its moderator, to whom is committed the spiritual oversight and government of the congregation. 2) The ***Presbytery,*** which consists of all the ministers, or "teaching-elders," and one "ruling" or lay elder, from each congregation in a limited district. Its duties are to receive appeals from church sessions, to examine and license candidates, to ordain, install, and judge ministers, to resolve questions of doctrine and discipline, and in general to look after the spiritual welfare of the Churches under their care. 3) The ***Synod*** consists of all the ministers and one elder from the congregation within a larger district, which must embrace at least three presbyteries. It stands to the presbyteries within its bounds in the same relation as each presbytery stands to its churches. 4) The

General Assembly consists of an equal delegation of ministers and laymen, in the proportion of one minister and one elder for every twenty-four ministers in every presbytery.

The presbyterial polity has in this century spread very widely. It has been introduced into many of the Lutheran Churches in Germany, and in some of its aspects is the prevalent form of government of the Lutheran Church in this country.

§ 211. Congregationalism.

Congregationalism places church government in the hands of the members of the congregation and the office-bearers whom they have elected. It has endeavored to blend local self-government and church communion by uniting them in one organic constitution. The Cambridge Platform (1648) makes this definite and fundamental statement: "Although churches be distinct, and therefore may not be confounded one with another; yet all churches ought to preserve church communion one with another, because they are all united unto Christ, not only as a mystical, but as a political head, whence is derived a communion suitable thereto."

There is some difference between the Congregationalism of England and that of this country. Both emphasize the ***self-government*** of local congregations, but in America more stress is laid on the ***duty of fellowship*** between sister churches.

§ 212. Lutheranism.

In the Lutheran Church bishops are not unknown. She has them where on the whole it was thought best to have them. The Lutheran Church regards the Episcopate,

in its historical sense, as *one* form of government, but not necessarily the only form. She has the Apostolic Succession even in the High Church sense in Sweden and Norway, and she could have held it everywhere had she been foolish enough to attach any importance to it. It is not the Episcopate in itself, but only false views in regard to its necessity, and objectionable features in its administration, which are irreconcilable with the principles of the Lutheran Church. The necessary features, supervision, visitation and ordination, have been perpetuated in the Superintendents as in Germany. Their rights are constitutionally assigned to Presidents of Conferences and Synods in this country.

The Presbyterian Polity has been adopted by many Lutheran churches, both in Germany, France, and in this country. In fact, Presbyterianism in its generic sense, is the form of church government most generally adopted by Lutheran Synods.

In the Lutheran Church we also find the *Congregational*-form of government represented, especially in the Synod, ical Conference and a few independent synods. Where synods have only advisory power, and no legislative power the polity is mainly *Congregational.*

§ 213. Select Literature.

DALE. Manual of Congregational Principles. 1884.
HODGE. Discussions on Church Polity. 1879.
HOOKER. Ecclesiastical Polity. 3 vols. 1845.
LADD. Principles of Church Polity.
PALMER. On the Church. 2 vols. 1842.
RICHTER. Lehrbuch des kath. und evang. Kirchenrechts. 1886.
STAHL. Die Kirchenverfassung nach Lehre und Recht der Prot. 1862.
WEIDNER. The Doctrine of the Church. New York, 1903.

CONCLUSION.

CONCLUSION.

§ 214. Methodologic View of the Whole.

From the organism of the theological sciences which has been presented, it is clear what is the methodological sequence in which all its departments should be studied. Exegetical Theology must lay the foundation, Historical Theology must prepare the way for Systematic Theology, and Practical Theology must close the whole. Yet all are to be so studied that the earlier constantly looks forward to the later, the later constantly looks to the earlier. Nor is one part to be exclusively followed up at one time. Each is to be brought in, in due time, and in due relations to the other sciences, and many modifications are to be made to adapt them to one another in actual study, so that the relations proposed become an aid, not a mechanical restraint to the proper development of the whole.

In a theological course it is very desirable that each subject, except Greek and Hebrew Exegesis, should be finished in one year.

If a student is expected to attend about eighteen or twenty lectures and recitations (including music, elocution, physical exercises), weekly, covering 500 hours yearly, and as there are some thirty distinct sciences in Theology and all these should receive proportionate attention during the three or four years spent in the Theological

Seminary or University, we might map out in detail the course of study somewhat as follows:

FIRST YEAR.

		Hours
1.	Theological Encyclopedia.	
	a) Exegetical Theology and Hermeneutics	25
	b) Historical, Systematic and Practical Theology	25
2.	Biblical Geography and Antiquities	25
3.	Old Testament History	25
4.	Old Testament Introduction	25
5.	Old Testament Theology	25
6.	New Testament History	25
7.	New Testament Introduction	25
8.	New Testament Theology	25
9.	Old Testament Hebrew	100
10.	New Testament Greek	100
11.	Rhetoric and Exercises	25
12.	Elocution and Voice Culture	25
13.	Music	25
14.	Preliminary Homiletics	25

SECOND YEAR.

15.	Church History	125
16.	Catechetics	25
17.	Pedagogics	25
18.	Sunday-school Work	25
19.	Foreign Missions	25
20.	Home and Inner Mission	25
21.	Sociology	25
22.	Greek New Testament Exegesis	75
23.	Hebrew Old Testament Exegesis	75
24.	Music, Elocution, etc.	75

THIRD YEAR.

25.	Apologetics	25
26.	Moral Philosophy	25
27.	Christian Ethics	50
28.	Dogmatics or Christian Doctrine	125
29.	Symbolics or Creeds	25
30.	History of Doctrine and of Creeds	50

31. Homiletics 50
32. Music and Elocution 50
33. Pastoral Theology 25
34. Liturgics 25
35. Christian Archaeology 25

FOURTH YEAR.

36. Advanced Apologetics 50
37. Comparative Religions 25
38. History of Philosophy 50
39. One System of Philosophy 25
40. Great Works of Theology 75
41. Higher Criticism of Old Testament 25
42. Exegesis of Old Testament 50
43. Higher Criticism of New Testament 25
44. Exegesis of New Testament 50
45. Seminar Work 50

§ 215. Melanchthon's Advice.

In the year 1530 appeared Melanchthon's paper ***How to Study Theology.*** It is so valuable that we here condense it and arrange it in paragraphs.

1. First of all, make yourself familiar with the text of the Scriptures. Every morning, immediately after rising, and every evening, when about to retire, read a chapter or two for the purposes of devotion. In this way read through the whole Bible, and if passages be obscure, consult a commentator. Mark the leading texts, and reduce them to a system, so as to exhibit a summary of Christian doctrine. Definitions may be found in my **Loci.**

2. Give particular attention to the order in which the summary of doctrine is presented. The Epistle of Paul to the Romans should be used for this purpose; since in discussing justification, the use of the Law, the distinction between the Law and the Gospel—the chief topics of Christian doctrine—it exhibits the method of all Scripture. Devote an hour or two a day, then, to reading the Epistle to the Romans. Every sentence ought to be thoroughly pondered and the arrangement of the arguments and propositions observed. When you have completed such

study of Romans, undertake next the epistle to the Galatians, using with it Luther's Commentary. The method of the two epistles will be found identical. Then take up the epistle to the Colossians.

3. When this is accomplished, you will have a summary of Christian doctrine, from which the other epistles of Paul can be understood, since their doctrine is the same. Then read the Gospel of Matthew, or of Luke, and notice how all things fit into the arrangement of the doctrines, as already presented; as where Christ speaks of repentance, of fear, of faith, of prayer, of love, of external or civil things, of magistrates, of human traditions, of the sacraments, where He distinguishes the Law from the Gospel, the Gospel from political prudence; where He speaks of the Cross; where He commends the ministry of the Word; where He describes the Church.

4. Next read the Gospel of John, containing, in large measure, the discourses of Christ concerning faith and justification.

5. Prepare next a little book, summarizing the articles of faith, viz., the trinity, creation, the two natures in Christ, original sin, the free will, the righteousness of faith, the church. The statement of the articles of faith or dogmas should be brief.

6. Having thus prepared a book upon the New Testament, next take in hand the Old Testament. One book at a time ought to be selected for particular study. At first I advise the reading of Genesis, with Luther's comments; then the Psalms. Notice how their contents harmonize with the summary of the articles of faith. They can be best understood when applied to some use in life, as when temptation exercises the mind, and constrains one to pray. Nor should opportunities for prayer ever be neglected. Among the Psalms, also a distinction should be observed, for some contain prophecies, others supplications, others precepts, and still others promises.

7. After the Psalms read the prophets. It will be advantageous if some commentators be consulted in order that you may see how trifling they are who are unable to refer a subject to its proper place in the articles of faith. Then, as you read the other prophets, you will have little difficulty in understanding them. For you will note how, on the one hand, they convict of sin, or teach doctrine, and on the other that they prophesy

concerning Christ, or teach the Gospel and console consciences. He who knows how to refer all things to their proper place in the articles of faith, will have no need of seeking for various senses of Scripture. He will endeavor rather to determine the settled meaning that can with certainty teach conscience concerning God's will. For knowledge is to be applied to use, especially in temptations. For this reason no attention is to be paid those allegories that delighted Origen.

8. In reading sacred history we must especially observe the distinction between the Law and the Gospel, and the knowledge of Christian liberty must be retained, or otherwise we will dream that we ought to imitate the works of the saints. Faith also must be carefully discriminated from works. The faith of David, Ezekiel, etc., is to be imitated, but our works can not be the same, for they vary with the calling. In our minds, therefore, we should always be intent upon the chief topics, viz: repentance and faith, or fear and faith, which Christ commends to us, when He commands us to preach repentance and the remission of sins. Political examples ought also to be selected, teaching the duties of and towards magistrates, etc.

9. While thus occupied with Biblical studies, some attention should be given also to the reading of Augustine. For he far surpasses all the other ancients; particularly in those things that he wrote against the Pelagians. Jerome and others may be sometimes referred to, and notice may be taken of their defects and excellences. They contain much that a wise reader will not despise, although they touch upon the righteousness of faith only very superficially. The ancient Canons must also be read in order to learn what the Church has decreed. Those agreeing with the Gospel should be selected.

10. Finally, in all ecclesiastical doctrine, diligent attention must be taken of what pertains properly to spiritual life, and what teaches concerning the preservation of the State and civil affairs. We must know also what pertains to a teacher of the Church, and what to the magistrates. The doctrine of the Gospel must be separated entirely from political doctrine. Nevertheless, political affairs are not to be censured, but to be treated with honor, as good creatures of God.

11. Some attention should be paid to literary culture, and to the practice of the style, so that when it is necessary, we can

clearly explain religious controversies. It will be a profitable exercise to take some particular controversy, and for the purpose of sharpening the mind and giving facility in argument, write out the two sides. The present times afford many such examples

12. For the adequate understanding of the Scriptures and the refutation of heretics, the knowledge of the language is necessary. . . . Nor can the nature of the language and figures be judged without reading the writings of eloquent men as Cicero, Livy, Virgil, and Quintilian. We must add also Homer, Herodotus and Demosthenes.

13. Add to this, practice in writing, which especially sharpens the judgment.

14. If a theologian undertake to transfer anything to theology from philosophy or law, let him be on his guard against mingling spiritual with political doctrine.

15. Besides there is need of logic, grammar, and rhetoric.

16. I advise theologians not to neglect philosophy. For there are those who blame arts, of which they have no knowledge, which they would estimate highly if they only were acquainted with them. But especial care must be taken lest Christian doctrine and philosophy be inaptly confounded."

§ 216. Theological Culture and Development.

Theology can never be exhausted by study; no science can be, least of all, the queen of all sciences. Hence a constant cultivation and development is necessary. The collegiate life is but the genesis of life, and the going forth from the theological school is but the exodus of life in a new aspect. Life, intellectual, moral, and practical, lies before us, a life just begun. The student of theology should be pre-eminently such when he enters on his ministry. All his cultivation of mind, heart and spirit, should be studiously carried on. To stand still is to go back. Merely to retain is to lose. Movement and progress are the laws of life, and it is in our practical life that the richest fulness and ripeness, connected with our earlier life of preparation, are to be won.

§ 217. The Arrangement of a Theological Library.

When we speak of a theological library we mean books bearing on the science of Theology. All other books ought to be arranged separately in alcoves under their proper divisions, e. g. Mathematics, Physics, History, Philosophy, Philology, General Literature, Travels, etc. It will give a good scientific training to the student or pastor if he arrange his library (no matter how small it may be) scientifically and logically according to the science of Theological Encyclopedia. It will also give him a better idea of the science of theology, its ramifications and relations, as well as of the fulness and value, or the weakness, of his own library. The subdivisions, as given in the plan here mapped out, are somewhat full, as the attempt has been made to give a place to all distinctive theological literature, of all ages and countries. For small libraries (under two thousand volumes) the general heading may answer for all practical purposes. There are many students who make a special study of one science, and their library may thus be very rich in the literature of that department, while the whole library may still relatively be very small. We know of a private library containing over three thousand volumes in the department of Liturgics alone.

I. Works pertaining to Introduction of Theology.

1. Encyclopedia and Methodology.
2. History of Theological Science.
3. Bibliography.
4. Theological Dictionaries and Encyclopedias.
5. Periodicals and Reviews.

II. Collected writings of several, or of single Authors, embracing several Departments of Theology.

6. Works of several authors.
7. Works of single authors.

A. EXEGETICAL THEOLOGY.

III. Original Text of the Bible and Ancient Versions.

8. Polyglots.
9. Hebrew Text of the Old Testament.
10. Greek Text of the New Testament.
11. Ancient Versions.

IV. Biblical Philology.

12. Hebrew Grammars and Lexicons.
13. Hebrew Concordances and Philological Helps.
14. Chaldaic Grammars.
15. Grammars, Literature, and Lexicons of the allied Semitic Dialects.
16. Grammars and Lexicons of the New Testament Greek.
17. Greek Concordances and Philological Helps.

V. Works pertaining to the Matter of the Bible.

18. Dictionaries of the Bible and General Archaeological Works.
19. Special Works on Biblical Archaeology.
20. Biblical Antiquities.
21. Biblical Geography.
22. Biblical Topography.
23. Works of Travel and Exploration.
24. Natural History and Physical Geography.
25. Domestic Antiquities.
26. Political Antiquities.
27. Literature, Science and Art.
28. Biblical Chronology in general.

VI. Works pertaining to Biblical Introduction.

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humbly beseeching Thee to guide me with Thine eye, to enlighten my mind, that I may see myself, and teach others the wonders of Thy law; that I may learn from Thee what I ought to speak and think concerning Thee. Direct and bless all the labors of my mind, give me a discerning spirit, a sound judgment, and an honest and religious heart. And grant that, in all my studies, my first aim may be to set forth Thy glory, and to set forward the salvation of mankind; that I may give a comfortable account of my time at the great day, when all our labors shall be tried.

And if Thou are pleased that by my ministry sinners shall be converted, and Thy Kingdom enlarged, give me the grace of humility, that I may never ascribe the success to myself, but to Thy Holy Spirit, which enables me to will and to do according to Thy good pleasure. Grant this, O Father of all light and truth, for the sake of Jesus Christ. Amen. BISHOP WILSON.

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